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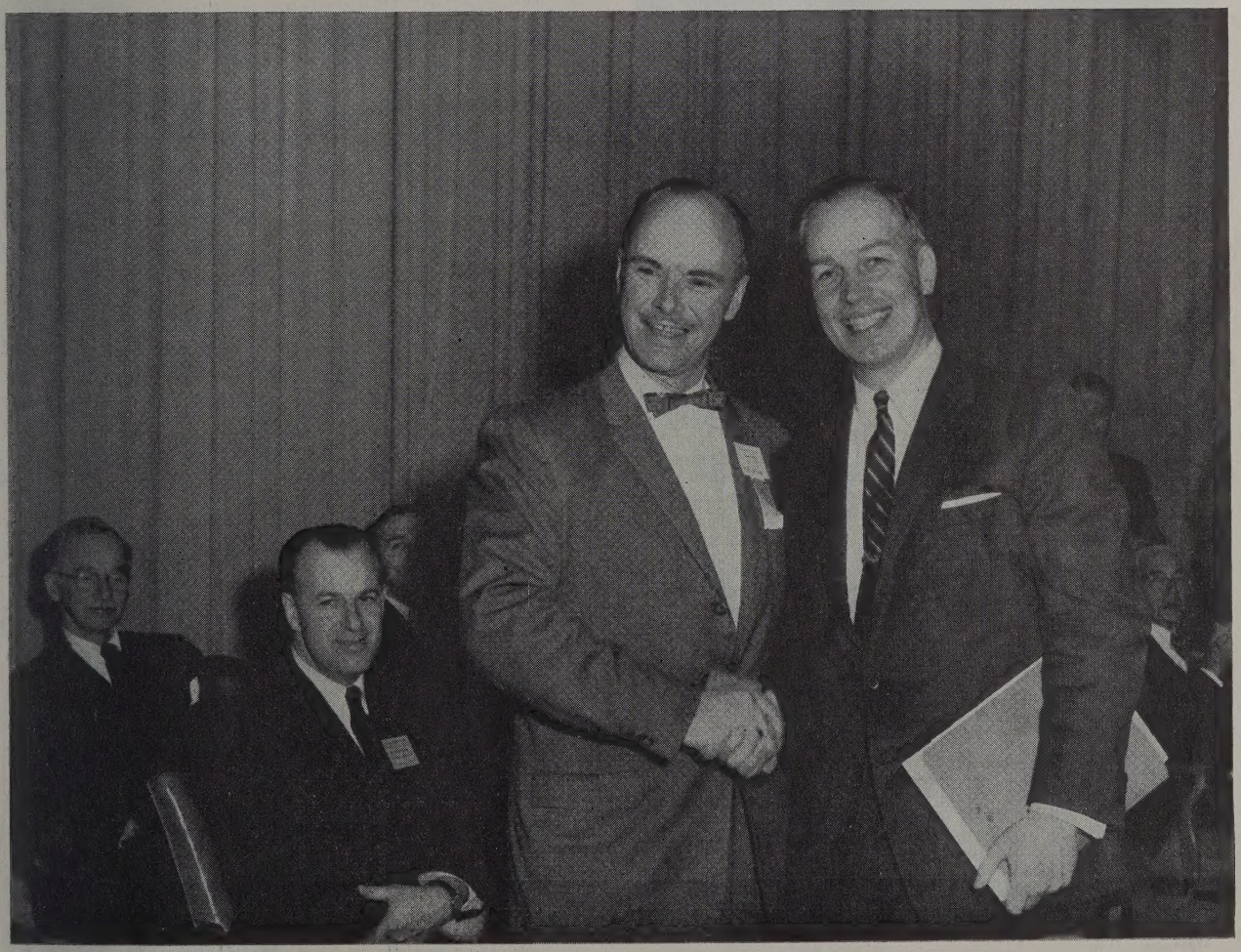

WE ARE THAT FAITH! *by Donald S. Harrington*

A PRESENT HARMONY *by Deane Starr*

THE MIGRANT WORK FORCE: *by Harrison A. Williams, Jr.*

A NEW EXCELLENCE: *by James R. Killian, Jr.*

plus News of May Meetings

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The Unitarian REGISTER
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OUR COVER: Our cameraman caught a historic moment as Dr. Dana McLean Greeley (right), president of the American Unitarian Association, and Dr. Philip Randall Giles, general superintendent of The Universalist Church of America, sealed a vote for consolidation with a handshake at the AUA annual meeting May 23. May meetings photos in this issue are by Jet Commercial Photographers, Boston, except as otherwise noted. Drawings on pages 17 and 19 are by Janice Forberg, Cincinnati, Ohio.

Open Forum

'FINAL PATHETIC IRONY' AT SYMPHONY HALL WAS INSCRIPTION ON HOSEA BALLOU PULPIT

To the Register: Regarding the service at Symphony Hall on May 23, so reminiscent of the Billy Graham rally at Madison Square Garden, the final pathetic irony was the inscription on Hosea Ballou's pulpit from which the sermon was preached: "I am set for the defence of the gospel!" Poor old particularist that he was.

If this is the shape of things to come, one wonders if it's all worth while.

Yours in a particularistic faith that sets men free. — WEBSTER L. KITCHELL, *New York, N.Y.*

WHAT UNITARIAN PROGRAM CHAIRMAN CAN FEEL SAFE WITH DR. UPHAUS IMPRISONED?

To the Register: It was refreshing to have a resolution passed by the national UFSJ meeting May 21 in Boston on the need for clemency for Dr. Willard Uphaus and defending his constitutional rights. Your New Hampshire correspondent in the May *Register* assumes too much.

There was no evidence that Dr. Uphaus "conspired against the government." His ideas were not the issue but rather his rights under the First Amendment to hold views and make associations of his own choosing. If New Hampshire can imprison a man for not divulging his guest list of speakers at a Peace Center, as it has already done, no Unitarian minister or program chairman of a church can feel wholly secure in performing his duties in a free church.

It is to our own interest to open the prison doors at Boscowen for the Christian pacifist incarcerated there. — STEPHEN H. FRITCHMAN, *Los Angeles, Calif.*

HOW CAN A MAN ESPOUSE BOTH FREEDOM AND A CHURCH WHICH DISAVOWS DISSENT?

To the Register: . . . How is it possible that a [presidential] candidate can serve the best interest of American democracy and American freedom and believe that the keys of the kingdom are held by the [Roman Catholic] church which time and again condemned freedom of religion, freedom of the press, the separation of church and state . . . ?

. . . Can we stand for religion and support, in any manner however small, a presidential candidate who professes a faith that . . . would . . . stamp out the right to any other faith? . . . — J. HAYES HUSTED, *Sunbury, Pa.*

To the Register: . . . I consider it very childish for American Catholics to complain of never having had a Catholic president. They are fortunate. The president, if he is a Catholic, is only a man. He is exposed to many errors and arouses many hostilities. . . . people would not fail to say that all his errors come from the fact that he is a Catholic. . . . — JOHN EVANS, *Pittsburgh, Pa.*

(*Continued on page 15*)

WE ARE THAT FAITH!

Foundation for a new world

by Donald S. Harrington

This article is taken from the sermon of Donald S. Harrington at the joint Unitarian-Universalist worship service conducted in Boston's Symphony Hall after consolidation of the two denominations was voted. Mr. Harrington is minister of The Community Church of New York City.

There is a mysterious magic in milestones, as in the first quavering cry of a newborn babe, or the combination of challenge and accomplishment in a commencement, or the breathless moment of ultimate meaning in the marriage of a man and woman, or the anguished solace of a last goodbye. In the milestone moment, we are led by the significance of the event to take more than customary thought, to reach more urgently for perspective, to let our glances slide along the rim of the horizon as far as they will go, to gird up our loins for a special effort to understand, to experience deeply, and to act.

We stand tonight at such a milestone, one which is partly a birth, partly a commencement, partly a kind of marriage, and which involves also a degree of death, an end of things which have been precious to us and of institutions with which we have been lovingly familiar.

We have achieved a union which is the result of more than a hundred years of striving, and which now, at last, when the time is fully ripe, has come to completion. It is our tremendous potential, born of the world's response to our new relevance, caused by this new world's need for a religion which is dynamic instead of static, unitive instead of divisive, universalistic instead of particularistic, history-making rather than history-bound, that has made this Unitarian-Universalist merger necessary and inevitable.

As long as we were organizationally quiescent, there was little need for us to merge. The moment we began our great modern expansion, continued separation became intolerable. We needed each other's strength and experience and each other's complementary city and country constituencies. We needed to consolidate our resources, to use wisely every ounce of influence in every minister, layman, and available dollar. We needed to be able to present a united face in the communities across the land in which Unitarian and Universalist fellowships

were appearing. We needed to mobilize our combined resources for a long-neglected great world task, as the same combination of forces which sparked our advance on this continent began to appear everywhere on earth.

Now, one period of travail is done, that of our legal consolidation and the achievement of the free consensus essential to it. Let no one minimize the magnitude of this accomplishment. But, as in a wedding the ceremony marks the end of the preparation, but only the beginning of the marriage, so is it with us now. We stand tonight together side by side, still a little uncertain yet full of desire and daring at a point of new departure, and we know full well that the hardest work and the real accomplishment lie ahead.

We need now to pause a moment to look back over the way that we have come, to understand what has brought us to this place, to confront our conflicts and resolve them, to search out our weaknesses and overcome them, to take the measure of our task, and to mobilize our energies and our faith into policies and programs to apply to our own and the world's great problems.

History provides a more solid basis for the liberal viewpoint in religion than for the orthodox, as Albert Schweitzer has pointed out brilliantly. It reveals the inadequacy of all myths and dogmas and the lack of historicity of their pretensions. History illustrates the inevitability of the development of human knowledge and, thus, the necessity of freedom for growth.

Today's Unitarian-Universalism, as I like to call it, developed out of the body of historic Christianity. It was the persistence of the influence of Essenic Judaism, with its emphasis on righteousness above ritual, into the Christian era, which appeared in the Arianism of the early Christian church. This very-close-to-the-Jewish form of Christianity was stamped out by the Roman emperor, Constantine, but re-emerged during the Renaissance and Reformation in Europe, and erupted spontaneously in established churches of America.

Originally, Unitarianism and Universalism were based upon doctrinal dissent within the orthodox Christian around the middle of the eighteenth century in the church. The Unitarians denied the validity of the doctrine of the trinity and affirmed the unity of God. The Universalists denied the doctrines of predestination and damnation and affirmed the ultimate salvation of all souls and the unqualified goodness of God.

John Murray of the Universalists and William Ellery Channing of the Unitarians were the chief spokesmen for these dissenters and heretics. When we study their work carefully, we discover that they were concerned with far more than mere doctrinal dissent. Rejecting the concept of infallible revelation in creed, hierarchy, or book, they were thrust back into dependence upon reason, individual conscience, and the mystical sense. Rejecting salvation by faith in Christ, they were driven to the idea of salvation by character, by responsible, ethical living. Making righteousness the goal in religion, they had to make certain their rituals served righteousness and did not persist as over-elaborate ends in themselves. Thus, they were led gradually to the affirmation of the liberal way and spirit in religion.

History records the emergence of the liberal spirit in most of the world's great faiths. This spirit insists that religion shall serve man, not man religion, that what is required of man is not elaborate theological belief or ritual of one kind or another, but to do justly, love mercy, and walk humbly with God. This spirit derives not so much from the teachings of the great faiths as from human nature, which insists upon freedom. It appeared in Judaism in the prophets and in Jesus' effort to return Judaism to the simple essence of prophetic Hebrew ethics. It appeared in Christianity as Arminianism, Socinianism, Unitarianism, Universalism, and the Hicksite Quaker movement. It appeared in Hinduism first as Buddhism and later in the Vedanta and the Brahmo Samaj, and in later orthodox Buddhism as the mystical movement of Zen.

All of the world's great faiths have two emphases, often contradictory, the particularistic and the universalistic. The particularistic is usually a mythological construct and represents its exclusive claim on truth through divine revelation. In Christianity, it is the doctrine of the incarnation of God in Christ upon which the salvation of all mankind hangs. In Judaism, it is the concept of the covenant, of God's having chosen one holy people to mediate his salvation in the world.

The universalistic emphasis expresses itself in teachings concerning the great spiritual, ethical, and social relationships. In this area, the great faiths reinforce each other. Dealing with essentially the same human nature and the same human situations, they come to surprisingly similar conclusions.

Our forefathers in Unitarianism and Universalism moved quickly away from particularism into emphasis upon the universals of method and spirit. The great leaders were Hosea Ballou and Ralph Waldo Emerson. Hosea Ballou made Universalism theologically unitarian, but he went beyond that, insisting upon a spirit of toleration and mutual acceptance in religious fellowship. No one can improve upon his calm assertion in the face of painful controversy and personal rejection by old friends and ministerial colleagues:

> *"If we agree in brotherly love, there is no disagreement that can do us injury; but if we do not, no other agreement can do us any good."*

But the greatest prophet of the universality of religion, truth, and life was Ralph Waldo Emerson, the sage of Concord. He saw that this common ground of faith in human nature and the human situation was what was really important.

> *"It is the universal nature,"* he wrote in his essay on *History, "which gives worth to particular men and things . . . all laws* hence *derive their ultimate reason; all express more or less distinctly some command of this supreme illimitable essence."*

Anticipating the existentialists by one hundred years, he urged the young theologues at Harvard to:

"Go alone. Refuse the good models, even those which are sacred in the imagination of men, and dare to love God without mediator or veil . . . . yourself a newborn bard of the Holy Ghost, cast behind you all conformity, and acquaint men at first hand with Deity."

A generation before the rise of historical criticism had reduced the foundations of orthodoxy to rubble, Emerson's studies carried him into the historical analysis of the great scriptures of the West and of the Orient:

"What divines had assumed as distinctive revelations of Christianity, theological criticism has matched with exact parallelisms from the Stoics and poets of Greece and Rome. Later, when Confucius and the Indian scriptures were made known, no claim to monopoly of ethical wisdom could be thought of, and the surprising results of the new researches into the history of Egypt have opened to us the deep debt of the churches of Rome and England to the Egyptian hierology."

It is sometimes said in criticism of the concept of universal religion that it is a synthetic, by which the critic means an artificial patching together of the supposedly best parts of existing religions, which, it is claimed, is an utterly futile venture. Emerson knew quite well that all the existing great religions were synthetic in precisely this sense.

Christianity is a synthesis constructed upon the base of Jesus' simple, ethical Judaism, plus the vivid Jewish Messianic hope, and containing elements of Zoroastrian dualistic imagery, Greek philosophy, Mithraic ritual, and Roman and Norse terminology. Organic synthesis is the religious method that history records. Emerson's quest for universality in religion was simply carrying forward into our own day the method unashamedly employed by past generations.

His discovery of the universality of inspiration did not lead Emerson to reject the teachings and example of Jesus. It excited and inspired him as it also can us, to find the same sublime thoughts in the teachings of great men of widely separate times and places. It led him to dare to believe that the same inspiration lay as a personal potential in every man alive and to look for it to speak again, and yet again, in modern times.

By 1867, Francis Ellingwood Abbott and Willard Potter were trying to organize the Free Religious Association, "based on individual freedom of belief, the scientific study of religion and the conviction that a single universal spirit underlay all historic faiths." They failed in 1867, as did subsequent efforts, but the vision of universal religion slowly gathered strength and substance as the years went by. More and more men moved over to support it, culminating with the great leaders of our day, Clarence Skinner and Clinton Scott, Minot J. Savage, A.

Powell Davies, and John Haynes Holmes. Has anyone put it more directly than Powell Davies when he asked:

"Why should any of us be confined within a single area of religious culture? . . . like Emerson and Channing, I want to live with the privilege of the illimitable mind."

This is the story, in brief, of how Unitarianism and Universalism, fired and reformed by Emerson's vision of universal religion and Ballou's spirit of universal good will, have come to the place where we finally have joined forces. We are the children of the Judeo-Christian heritage. We affirm with gratitude and joy the universal truths taught by Jesus and embraced by Christianity. We affirm equally the universal truths taught by the great Jewish prophets and embraced by Judaism, plus the universal truths taught by all the other faiths and philosophies, Oriental, African, or Occidental, and by modern science. We are not less than Christian, but more!

What we have seen emerging in Unitarian-Universalism in this century is nothing less than a new synthesis, the coalescence of a new consensus, a new world faith, formulated by and fitted for this great, new world age. It is taking its place beside the Big Three religious groups on this continent, the Catholics, Protestants, and Jews. Its counterparts are beginning to appear in other cultures, within the bodies of the Oriental orthodoxies. It speaks to the needs and condition of the modern, world-minded man, and it is spreading across the earth like the living tide of green grass in the spring.

It has given a new and broader meaning to the old theological labels, "Unitarian" and "Universalist." Unitarian now stands not only for the oneness of God, but it affirms the unitary nature of the universe and everything in it as the single sacred reality whose physical and spiritual laws set the bounds of our being, within whose

meaning and ultimate purpose our little lives find their significance.

Universalism has grown beyond the idea of universal salvation to embrace the concept of the universality of truth. It has come to stand for the seeking out and stressing of the great universals which can lead sorely-divided men into the great unities. It desires the one universal spirit of compassionate and all-redeeming love, which has the power to inspire, judge, encourage, and ultimately gather man's separate and warring tribes into one world fellowship of the free.

Looking forward, I see the need for us to prepare ourselves to absorb the shock of the incredible growth which will accompany our newly-won relevance. Millions upon millions of persons have been drifting away from the world's historic faiths, disillusioned and dispirited at being compelled to subscribe to ancient myths for religious truth. Many thousands have married across faith lines and are looking for a faith by which to live in dignity and freedom for the welfare of all men. We can be, we *are* that faith!

It is an awesome challenge to make more meaningful the freedom which is our fountain-force. Freedom alone is never enough. Freedom from outer restraints that does not become freedom for positive beliefs soon is surrendered voluntarily. With us liberals, religious liberty too often means laxity: "Anything goes." "Everything is good." "It doesn't matter what you believe." We often allow liberty to become an end in itself. We talk religion instead of experiencing it, as Emerson noted. We experience it instead of being it, as a Buddhist would point out. We have a royal repast and, sitting down, proceed to eat the menu instead of the meal!

We must use our freedom to help each person who comes within the influence of our churches and fellowships to grow his personal religion, to grow into and experience for himself an exalting, transforming cosmic consciousness.

Modern psychology gives liberals reason to rejoice in its discovery that the dominant drive in man's unconscious is not towards evil, but towards wholeness and health. Channing was right, and Calvin and Freud were wrong. The unconscious may hide savage surface repressions, but our deepest drive, our main bent, is for *the* harmony both within and without, which is true well-being. It is this deeply derived power for good within each man with which we must learn to work.

Finally, we must apply the full heat of the fire of the faith in our souls and the transforming strength of the love of our hearts to the overcoming of the grave social ills that surround us in our world. Man grows strong within in order that he may help redeem mankind.

In America, the Negro, so long subject, finally has raised his head, and now with burning, yearning eyes, asks us, "Be we brothers? Yes or no?" Our swelling response must be, "Yes, brother, yes!" We must show it in daring deeds, not easy words.

To the south of us, the other Americas, still, by and large, stand uncertainly in rags and poverty like a slum shack in a palace garden. We must learn how truly to help our neighbors help themselves.

From Africa and Asia come unending anguished cries. The young nations there face impossible problems, with underdevelopment, unemployment, ravaged resources, and exploding populations. They face a bloody, savage rage of tribal hate unless we now can help them massively to set themselves constructively to the development of their resources and the federal union of their lands.

In the West, as all across the world, men worship idols their own hands have made and weave themselves more tightly into the webs of things. We need to summon them back from the suicide superhighway of merely having to the beauteous summit trail of being!

The nations snarl and growl and brandish blasphemy and threaten time itself. Speaking in God's name for all the little peoples' hopes and dreams, we need to call them now and, if necessary, to command that, foolish quarrels set aside, they shall disarm and build together one world community of the free under world law, to make the United Nations the heart and mind and voice of a united world.

This is the vision, the challenge, the opportunity. These are the tasks that wait the coming of the great, uniting new world faith. May we, Unitarians and Universalists and men and women of good will everywhere, strive with all our might to make our lives, our churches and fellowships, and our new Unitarian Universalist Association the vehicles of this vision!

A PRESENT HARMONY

A task for Universalism

by Deane Starr

The Rev. Deane Starr's article gives Register *readers an insight into the concern of one Universalist minister for the future of his denomination. The sermon from which it was adapted was delivered by Mr. Starr to his congregation at the Church of the Mediator in Providence, Rhode Island, this spring just before the vote on consolidation was taken.*

The discussion centering around the consolidation of the American Unitarian Association and The Universalist Church of America has exposed some interesting fears. For example, some Universalists are concerned lest "Universalism" be inundated in a union which is numerically and economically unequal. It is suspected that historic and treasured Universalist emphases will be lost. Is this a legitimate fear? What is the prospect for Universalism within the proposed association?

Historically, organized Universalism was most influential when it spoke to a specific need in society. Its classic teaching, "the final harmony of all souls with God," found its widest acceptance organizationally in a day when the repellent doctrine of a limited salvation was proclaimed widely. The misguided zeal of Jonathan Edwards brought many to their knees in fear, but it brought others to their feet in reasoned and passionate protest. Morally alert persons asserted that this "holy terror" could not be God. An expanding ethical awareness demanded a theological base that at least would provide the assurance that "what is wrong in man cannot be right in God."

Nineteenth century man needed to be freed from an immoral and debilitating conception of Deity, and it is to the credit of organized Universalism that it had a major role in effecting that freedom. The Christian theological giants of our day are not teaching a limited atonement, nor are they postulating endless torture for the unsaved. While the traditional churches have not incorporated the doctrine of universal salvation in their creeds, what modern churchgoer really believes in eternal damnation? The issue is hardly alive in modern society. This particular historic mission of Universalism has largely been accomplished. If Universalism is to have an exciting future, it cannot be realized by preoccupation with a dying issue. It must meet the needs of this day, needs which were not urgent in the previous century but which are extremely demanding now. In the area of religious faith, the paramount question of our day concerns the nature of man, not the nature of God.

It is no longer necessary to argue for the goodness of God. Most theists no longer doubt it, and atheists are unconcerned. God's friends require no defense of His character, and His enemies will accept none. Those who persist in occupying their time in His defense may find that they are answering questions no one is asking. God's character is not now under attack. It is the character of man that is being maligned, and our task is to argue for the goodness of man against contemporary emphases upon his absolute sinfulness and depravity. As our fathers needed to be freed from an immoral and debilitating doctrine of God, so our brothers need to be freed from an immoral and debilitating doctrine of humanity. A revitalized faith in man which asserts confidence in his ability to work his way through his present dilemma is the most urgent need of our time. For it is only as we so believe that a way will be found. In this area as in many others, faith tends to create its own fulfillment.

The challenge to modern Universalism is to express a confidence in man equal to our historic confidence in God. Calvin's doctrine of God was a scandal based upon a love of power rather than of goodness. Contemporary doctrines of man are scandals springing from myopic historical perspective, defeatist philosophers, and a normal urge to avoid responsibility. To counteract them, we need a vibrant, glowing faith that will stir us to an awareness of the possibilities for creative achievement inherent in our own natures. We need to be reminded that we are men, not brutes, that the spirit of God is within us, and that even though there have been

"moral throwbacks" in our time, we need not return to the jungle from which we have come.

It is time to realize that just as man has brought himself to the current political and economic impasse, so man can find a way through the impasse if he has the requisite courage. That courage will be lacking so long as we assume our own evil state, our utter helplessness. If we can find the audacity to assert our potential for goodness in the midst of our present evil ways, we then will find cause for hope.

Salvation today depends upon a broad acceptance of the fact of human solidarity. We recognize this fact intellectually because of the compelling evidence. There is no disputing that mankind is literally "of one blood." Economic and political interdependence testify that we "are members one of another." The spiraling knowledge in the physical sciences indicates that we share a common destiny, either of annihilation or mutual enhancement. The facts are incontrovertible; but we have not yet accepted these facts in our emotions. Our minds assent, but our hearts demur.

A revitalization of confidence in man's possibilities for goodness would prepare us to accept what we know to be true, that we are part of one family. Each of us assumes his own worth regardless of his theories about humanity, and when we are able to believe in the goodness of our fellow men, we will then be ready to recognize our existential oneness. Once this is recognized commonly, we can expect to break through the barriers to well-being that currently bar us from the Promised Land; for the land will be inherited by all, or it will be denied to all.

What can be more consistent with the traditional emphasis of organized Universalism, "the final harmony of all souls," than an enthusiastic crusade for the present harmony of all men, based upon a faith in man's capacity for goodness and the fact of humanity's oneness? Rather than threatening a Universalism relevant to modern times, the Unitarian Universalist Association will offer us an opportunity to join another great tradition to perpetuate the spirit of our fathers. We are challenged to create a new stream in the desert of twentieth century despair, a stream at which faltering humanity may replenish its courage, its vision, its joyful expectancy of the good that is yet to be.

If Universalism is willing to serve mankind in the area in which service is needed most urgently, fears for its future are groundless. If Universalism is interested simply in propagating a dogma, essential in its day but not particularly relevant to ours, any attempts to save it will be futile, with or without consolidation with Unitarianism. Our primary task is not the preservation or the propagation of Universalism as a dogma. That task is to serve mankind in those areas where mankind most needs to be served. Our dedication must be, not to the past nor yet to a life beyond time, but to the present and to the temporal future, to the establishment of universal good will in this present age.

It is time that we who have proclaimed a Universalism for eternity become prophets of a Universalism for time; that we who confidently have affirmed the final harmony of all souls with God give ourselves to the establishment of the present harmony of all souls with one another. On this basis, the present will be highly exciting and the future full of promise.

THE MIGRANT WORK FORCE

Problems and progress

by Harrison A. Williams, Jr.

The Hon. Harrison A. Williams, Jr., senator from New Jersey, is chairman of the Senate Subcommittee on Migratory Labor. Senator Williams told of the activities of that subcommittee at the annual banquet of the Unitarian Fellowship for Social Justice in May.

The work of the first months of the Senate Subcommittee on Migratory Labor has been particularly rewarding to me because it comes at a time when we are looking ahead, at the start of a new decade. This first year of the sixties is a year of anniversaries. Twenty-five years have passed since Congress enacted laws to reduce the suffering and distress caused by unemployment. In 1935, too, Congress passed the Wagner Act, another historic cornerstone in the structure of laws that expressed the conscience of our citizens and their faith in democratic progress. The thirties brought us Social Security, federal minimum wage legislation, and other bills founded on the premise that no man's comfort or profit can be based, even partially, on another man's suffering or exploitation.

It was just twenty-one years ago that John Steinbeck wrote *Grapes of Wrath*. His Dust Bowl is now green; Okies are people of the past; but the open road and the shack by that road are still with us. Children still are

dying in the 1960's, in highway tragedies and isolated outbreaks of avoidable illness, and in terms of limitations upon their lives — in education, in progress from one generation to the next, in their outlook and belief in the improvability of themselves or the children who will follow them. We cannot afford this waste; it takes too great a toll of national conscience and strength.

Our subcommittee's early studies indicate that almost half a million persons are in our domestic migrant forces. Among the foreign migrants are approximately 400,000 Mexican *braceros* and 12,000 British West Indians. Smaller numbers of Canadians and Japanese have worked in the fields. If we were to add the wives and youngsters who travel but who do not work, we would have to add hundreds of thousands to the number who live the migrant life in this nation.

At least 22 of our states depend on a skilled or semi-skilled labor force of from 6,000 to 205,000 persons to harvest their perishable fruits and vegetables.

A president of a large New Jersey farm has said:

> *"The average farm laborer requires a great deal more skill and a much wider range of skill than the average industrial laborer does. . . . I'm an engineer; I've run quite a few factories, and I've run quite a few farms. I've never seen an honest job evaluation yet that didn't come to the conclusion that the farm job ought to be paid more than the factory job."*

As Professor Daniel H. Pollitt, of the University of North Carolina, says in a study prepared for us:

> *"These crops enrich our diet and our level of living. The sale of these crops brings important revenues to the states; the average cumulative payroll of the migrants is substantial. If for no other reason than this economic one, the welfare of the migrant is worthy of investigation and improvement."*

The five-member Senate subcommittee has its work cut out for it; but it did have a head start. It had, at its very first hearing, three bills to consider. To these I promptly added one more. I say the subcommittee has hard thinking to do because this is a very difficult legislative field. In devising minimum wage legislation, for instance, we must give great weight to the fact that the piece rate system of payment, in many instances, is prized more dearly by the worker than by the employer. In addition, fringe benefits of certain kinds must be considered. It is also desirable that such legislation produce an opportunity for orderly adjustment of the wide regional variation in farm worker wages. And, of course, we must be ever mindful of the general deterioration in national farm income

I believe we have made a good beginning in our study of the minimum wage bill introduced last year by Senator Patrick V. McNamara of Michigan. That bill, which has considerable merit in my opinion, would apply a minimum wage floor to employees of large farm

enterprises. Under its terms, farm operators employing more than 2,244 man-days of hired farm labor during a calendar year would be required to pay at least seventy-five cents an hour. This minimum would be adjusted upward to one dollar an hour within three years. Reasonable men may disagree about details of the bill, but I believe that its principle is sound and should be enacted into law.

Two bills would require registration of crew leaders. You may have heard stories about the families who work all season only to find that after they have paid their "debts" to an unscrupulous crew leader they have earned only a few hundred dollars, even less than the $892 average annual income for all migrants. Senator Jacob K. Javits of New York introduced the administration's bill for crew leader registration; I have introduced a more comprehensive bill calling for greater control of these labor contractors. The final bill now under consideration by the subcommittee asks for child labor protection.

Those are the four bills with which the subcommittee began its work. As we traveled through the Midwestern and Eastern states, it became obvious that we had to do more. In January I introduced two bills intended to help improve educational opportunities for migrant youngsters, and I also introduced a bill to help and encourage local government, growers, and non-profit groups to improve housing for migratory workers.

Under the education bill, the federal government would help bear the cost of educating the children during regular school sessions. Funds would be provided to pay 75 per cent of the state's cost of educating the child for each day of attendance. The federal share would be maintained for the first two years; thereafter, the federal share would be 50 per cent. Another section of the bill would help communities pay the extra expense of educating migrant youngsters in special summer school

sessions: $300,000 in grants would be available annually for this purpose over a five year period. Institutions of higher education would be eligible to sponsor summer schools under this part of the program. Two hundred fifty thousand dollars annually, for five years, would be earmarked for state planning grants to encourage interstate co-operation on educational programs.

All three programs proposed in this first education bill would together cost only about two million dollars a year. In terms of missiles or farm surplus storage costs, this is not much money. In terms of positive good to a large number of citizens, it is an impressive sum.

The second bill I introduced is the direct result of talks I have had with growers, public health officials, and others. Perhaps their strongest and most justifiable complaint is the one I'll paraphrase like this:

"Well, I've done a lot to improve the welfare of migrants on my farm. I've built them new housing, put in toilet facilities, new showers, cooking facilities, nice new bedding, plenty of garbage cans, and what happens? They mark up the walls, kick holes in the window screens, stop up the toilets, pull the knobs off the showers and stoves, tear the blankets, and tip over the garbage cans."

The farmer has a right to his resentment; often he stretches his thin profits a little thinner to build better quarters. Sometimes the migrant, however, doesn't even know what the facilities are for. The root problem here is a lack of education in fundamentals of modern living; the second bill would authorize $250,000 annually for five years for a program of practical education.

Educational opportunities have been seized upon by migrants wherever they have been offered, judging by what we have seen and heard. Usually, a summer school has more students each year, and the children look forward to the school session as one of the enjoyable parts of their journeys. It would be shameful, in this day of massive emphasis on educational improvement if we were to permit the educational lag to continue among large numbers of migrant youth. One study estimates that more than 50 per cent of 100,000 school-age migrants are from one to four years behind in school by the time they reach the age of fourteen.

We need good housing, too, but who is to provide it? Growers are at a disadvantage when they try to finance housing for migrants, since lenders generally don't regard such housing as good mortgage security. The farmer may discover that he will have to mortgage his entire farm to provide shelter for his temporary visitors — and it will take many arguments to persuade him that this is wise.

To help deal with housing, I introduced a bill January 27. The first section would authorize the Secretary of Agriculture to insure loans up to $35,000,000 a year for migrant homes. Another section would authorize direct loans to farmers' associations and state or county governments. The direct loans could be used for non-profit housing of migrants, and they would come from a $25,000,000 revolving fund to be established by congressional appropriation.

One grower told us that his model camp helps attract a steady supply of skilled workers to his farm each year, cutting down his turnover rate and replacement costs. Other growers have found that improved educational opportunities have the same effect — workers wish to come back year after year because they have found something they want. Sometimes that thing is a feeling of growing self-respect and self-understanding.

Government programs won't end hardships unless we have citizen interest instead of citizen resistance to progress. Our Florida visit has given me fresh evidence on the need for legislation, and it also has given me even greater appreciation of the genuine concern felt by most private citizens when they have the facts.

In one county of Florida, I was told that two youngsters, six and seven years old, never had attended school in any state until they were registered in one community this May. Now they may receive a month or two of school training before moving on. One clergyman told us that social workers have found children only six, seven, and eight years old working in the fields. The social workers have taken them from the fields and sent them home, but they may have wondered as they did so about what the youngsters would do in their cheerless quarters. We saw workers' camp shacks where entire families lived in 12 by 12 foot rooms — among the best quarters we saw. A hospital superintendent told us that his hospital, established for all citizens of the community, might have to shut down because migrants have many illnesses and little money. They simply cannot pay their bills, and the hospital faces a growing deficit.

Given these conditions, many citizens of Florida are responding in a heartwarming, magnificent manner. Let me tell you about a few I met:

Julian Griggs, a tall, quiet-spoken, and deep-feeling man, is a staff worker to the Florida Christian Ministry to Migrants. He tells about men and women who launder and dry clothing under conditions "In which your wife or mine would not be caught dead." He tells about teens who take to darkened streets, to cars, to drive-ins because their one-room family quarters are too crowded. He describes mud, mud, mud, everywhere. He also says this:

"This year for almost the first time, two migrant parents have talked with me of their desire to send their sons to college. This is a tribute to them and to the education provided these boys in Osceola elementary and Belle Glade junior high and high schools."

Professor George M. Smart, chairman of the Dade County Committee on Migrants, told us how the citizens there had responded this year to a sudden freeze which left migratory workers without work in quarters never meant for a freeze. He said:

". . . . This operation has been as efficient as this kind of effort can be. . . . However, an emergency

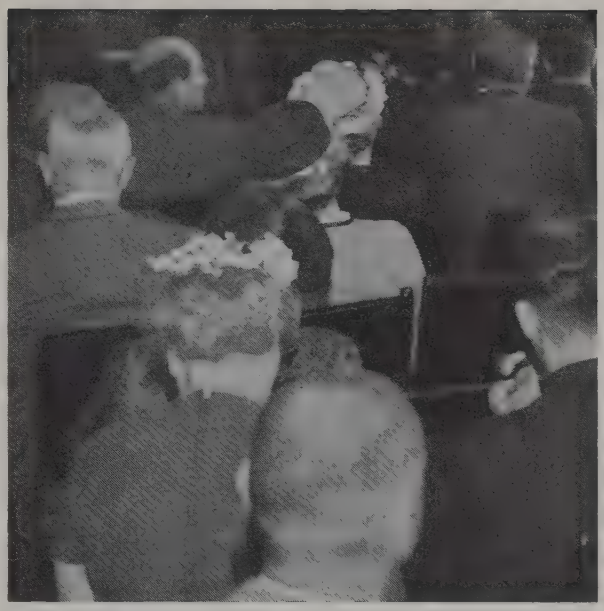
voluntary effort such as ours should not be considered a sufficient answer to such a problem. The success of our plan is dependent upon the continued willingness of a number of private organizations and public departments each to provide a portion of the effort needed, and of private citizens to make cash contributions. Failure of any one of these parts at any point would have nullified our whole endeavor. . . .

"The committee regards the migrant problem primarily as one requiring national and interstate attention. Therefore, it believes that the federal government should accept responsibility for planning and development of policy."

The Rev. Paul M. Cassen, director of the Florida Christian Ministry to Migrants, told us, "We take the attitude that any person can change." In those very few words, he summed up our Florida experience.

He told us, by his words, that a man who turns his back on a problem cuts his vision by half. In Florida, to even a greater degree than in many other states, we have found many persons who do not believe in limiting their vision. They are concerned. They wish to know what is happening in that shack seen from the highway. They are remembering the forgotten people. They believe that "any person can change," and they are working to bring about that change.

As a legislator, I believe that we must make laws to help us make social progress. But there is no one federal program or group of federal programs that will end the problems of the migrants, the growers, and all citizens



whose lives are affected by the unresolved problems of the migrant work force. To make the programs work — from Washington, from the state legislatures, from the county and home town governing bodies — we shall need those citizens who have a capacity for indignation and hard work. When many Americans realize that *all* Americans have a stake in ending the injustice and hardship of any group in our nation, then we shall have gone a long way in establishing a moral basis for a social goal.

A NEW EXCELLENCE

An aspiration for Unitarians

by James R. Killian, Jr.

Dr. James R. Killian, Jr., made this address at the luncheon given by the Unitarian Development Fund and the United Unitarian Appeal during the May meetings. Dr. Killian, elected AUA moderator at the meetings, is chairman of the corporation of the Massachusetts Institute of Technology.

My remarks are pitched against the background of the responsibilities and challenges which face our country today, including the sad and grim prospect of unrelieved or intensified cold war. Even though there has been a setback, we must not lose faith in the possibility of relieving tensions and shaping a better world order.

The record over the years of our country and its leaders in striving for peace and good will is one of which we have every reason to be proud. We should not now, as Winston Churchill once remarked, fail to separate the awkward incidents of the hour from the long swing of events. We should not be defensive or apologetic; we should not forget that in the long swing of past events the United States has been a great rock in a weary world, and that in the future we have an immense opportunity and responsibility to be an even greater one. More than

ever now, our nation has the privilege as well as the obligation to demonstrate to a watching world the moral commitment of our democracy to pursue ideal aims, to seek growing freedom and well being for its people, and other peoples, and to build, as it consistently has sought to do, a lasting framework for peace.

The United States also has the continuing, the inescapable, responsibility to be military and economically strong. This is still, in my view, the basic requirement to deter war and to give a sense of confidence and stability to the free nations. We cannot let down our guard or permit ourselves to become vulnerable or inferior in strength, either militarily or economically. This is the grim requirement, and if the maintenance of our strength and leadership requires sacrifice and harder work, then I am sure the American people will unhesitatingly accept the challenge to achieve peak performance at whatever sacrifice.

In a recent trip around the world, I encountered impressive evidence of good will toward the United States. At the same time, I found numerous informed and friendly persons who expressed the view that we were not realizing our full potential. These commentators felt that we possessed great reserves of unused strength and creativity and that our industry and technology particularly possessed the potential for enormous growth.

We must accept the sobering fact that the world looks to the United States for leadership in all ways, but especially does it look to us for moral and intellectual leadership. It "expects of us a certain height," and it grows critical when we fail to measure up.

At this moment, we should have the height and the firmness of purpose not to become cynical about reducing tension and armaments. I hope that we do not yield in our determination to make headway toward these goals, even though the way is slow and vexing and marked by rebuffs, and even though negotiation requires a patience greater than Job's. It is now more important than ever that we not flag or falter in our efforts to reduce the hazard of hot war and to bring an end to cold war.

I feel deeply that we should continue to seek, without loss of security to ourselves or other nations, some adequately controlled form of arms limitation if we are to reduce the terrible, growing danger of world catastrophe. A condition for progress toward arms limitation is for us to organize more effectively within our government to study disarmament and to make adequate preparation for negotiations. Such preparation cuts across departmental lines. It entails sustained attention, rigorous analysis, and thorough preparation. Problems associated with inspection and control, alone, are as complex and intellectually demanding as the most advanced problems of military technology. With this being true, we need to develop experts, men enabled and inspired to give full-time sustained and rigorous attention to the technical, military, and political problems involved. In short, we need to develop an arms limitation technology that represents the kind of creativity and advanced thinking that has gone into our military technology.

These national responsibilities require the full use of our powers of moral discernment, the full expression of our sense of moral concern. Many of the great issues which our democracy now faces are moral questions. Much of the marrow of democracy consists of integrity, courage, selflessness, dedication, moral vision. In the face of all the responsibilities that rest upon us and all the dangers which surround us, we need to renew and make clear the powerful commitment and dedication we really possess and to keep fresh our sense of great things yet to be accomplished and noble opportunities yet to be realized. The combination of our international responsibility to be strong with our internal opportunity to be great requires the United States today to operate at peak performance and to be content with only the best.

If our nation is to meet these demands and operate at these levels of high performance, every part of it must be strong and of the highest quality. Every state, every city, every school, every church, every individual must feel the responsibility to contribute to the national strength and greatness. Two years on the national scene in Washington left me deeply convinced of this, and back at home I find myself driven with new will to see my fragment of the whole move ahead. My community, my state, my region, my institution, my church, I would like to see animated by new expectations and new forward thrust.

Great and massive conditions that seem beyond the capability of any institution or any individual to affect do respond to small changes and small effects. Man has evolved by a multitude of small changes, and each of us and each institution for which he is responsible, by enhancing the excellence and dignity and moral strength of his own life, contributes to the quality and dignity and strength of the national life.

As Dr. John Gardner, president of the Carnegie Corporation, recently remarked:

> *"Every good man strengthens society. In this day of sophisticated judgment on man and society that is a notably unfashionable thing to say. Men of integrity, by their very existence, rekindle the belief that as a people we can live above the level of moral squalor. We need that belief: a cynical community is a corrupt community."*

Every institution that deals with values and that is concerned with ideal aims, every institution that nurtures learning, wisdom, and virtue, every church that brings individuals together to seek and to serve something greater than their own self-interests, has the capacity to strengthen our society by rekindling and cultivating and advancing man's intellectual and spiritual potentialities.

This is one of the pressing functions of the Unitarian church in these times of challenge and trouble. More than ever before, it has the opportunity and the urgent responsibility to make itself more effective by teaching with renewed vigor the worth of the individual and the immense potentialities for good which each man, if he will, may develop in himself.

The gathering challenges of our time, then, make urgently clear the need for a new level of excellence in all our work and living in the United States. Both as individuals and as groups we must cultivate a taste for learning, a love of beauty, a sense of the first-rate in private and public life, a sense of human worth and virtue, infusing these great aims with a sense of search and adventure. Liberal religion provides a way and a means to reveal and establish these ideal aims and to arouse in each individual the sense of adventure and priority in his search for new excellences in mind and heart and spirit.

In one of his books, *Aesthetics and History,* the late Bernard Berenson, great authority on art, described a mystical experience that brought him a new sensitivity to beauty and henceforth enabled him to see what he had not seen before:

> *"One morning as I was gazing at the leafy scrolls carved on the door jambs of S. Pietro outside Spoleto, suddenly stem, tendril, and foliage became alive and, in becoming alive, made me feel as if I had emerged into the light after long groping in the darkness of an initiation. I felt as one illumined, and beheld a world where every outline, every edge, and every surface was in a living relation to me and not, as hitherto, in a merely cognitive one. Since that morning, nothing visible has been indifferent or even dull . . . as is the case in all mystical experience, I acquired faith in my vision and its revelation of values. This faith has never abandoned me, although often enough one has moments of dryness, when, as to the religious mystic, God is out of reach."*

This aesthetic experience of Berenson's, coming after a sustained effort to seek out the meaning of a subject, illustrates the quantum jump that sometimes can occur in our sensitivity, our perception, or our understanding. Suddenly we achieve what Berenson calls a "life-enhancing" revelation of values that gives us a new insight or a new vision. The sudden illumination that Berenson experienced was an aesthetic one, but was not his experience analogous to that illumination men experience in other areas — the inventor's flash of genius, the new concept of the scientist, the creative art of the poet, the new spiritual insight of a dedicated person?

I am not suggesting that illumination or a life-enhancing revelation of values comes to all of us as a mystical experience. I do suggest that all of us have the opportunity to increase our sensitivity in the areas of our experience, to perceive relationships we never

perceived before, and to establish a new relationship between ourselves and the world around us.

It is the function of education to help us achieve this illumination with respect to conceptual and cognitive matters. It is the function of art to provide us with a life-enhancing view that we could not achieve otherwise. It is the function of religion to help us achieve a heightened awareness of the meaning of the spirit, and to enter that domain where God, however we may perceive him, is not out of reach.

This capacity of life enhancement in all these domains is unique to man. The genes of the ant, in contrast, provide him at birth with all his tiny faculties fully usable and developed. There is no further growth of powers. Man, unlike the ant, is born helpless but with the potential steadily to extend his faculties and to augment his grasp and reach. He has the built-in quality of growth, of life-enhancement, and of reaching for the stars.

It is the purpose and responsibility of this church, indeed the demonstrated capacity of this church, to assist in extending this growth and grasp and reach, through its cultivation of sound values, high standards, and increased sensitivity. Because it serves these aims, because it brings together men and women of integrity to help each other, because it is dedicated to helping each to achieve a heightened awareness of the meaning of the spirit and to enter that domain where God is not out of reach, we can rejoice today in the vigor and in the unfolding opportunity of the Unitarian church — and in the opportunity we have to sustain and strengthen it. It is a privilege to share in the challenge to make this denomination an even greater part of a nation and a world in meeting new responsibilities and opportunities.

Editorials

Opinions expressed are those of individual editorial writers

One plus one

One hundred years of Unitarian-Universalist rapprochement and thirteen years of cautious but dedicated effort have brought our two denominations to a decision which history may record as their greatest of this century: to consolidate.

The Unitarian Universalist Association will become a reality next May. Committees are at work to solve the knotty problems for which the constitution and bylaws could not provide.

Almost immediately the committees must encounter the need for a vision. What, at its best, is the Unitarian Universalist Association to be?

It could be but a patchwork — two administrations occupying the same offices, performing the same services, and merely reshuffling the chores. It could be but one service center for two denominations. That would require no vision.

But the Rev. Donald S. Harrington, in his address at a joint worship service celebrating the consolidation vote, saw greater possibilities. He saw Unitarian Universalism as a "fourth faith" to take its place in America alongside Protestantism, Catholicism, and Judaism. *(See page 3.)*

Dr. Dana McLean Greeley, president of the American Unitarian Association, and Dr. Philip Randall Giles, general superintendent of The Universalist Church of America, also are intent upon a greater vision. They expressed at the first meeting of the joint staffs their determination that Unitarians and Universalists shall seize this opportunity to make liberal religion greater than either could have done alone.

The opportunity is ours. The occasion is here. And the arithmetic of human relations is more variable than that of things.

For Unitarians and Universalists, one plus one must far exceed two.

'To use its full powers'

Unitarians, whatever their political affiliation, may welcome the forthright civil rights plank of the Democratic Party as a contribution towards the achievement of political and economic equality for all United States citizens regardless of race.

If effected, the plank would go far, in its own words, "to assure equal access for all Americans to all areas of community life, including voting booths, schoolrooms, jobs, housing, and public facilities."

The plank left the Republican Party the necessity to assure the nation that it is equally, or more, solicitous for the achievement of full civil rights. Its response, in its own platform, was being awaited as this was written.

The devices proposed by the Democrats to achieve equal rights are not conceptually new, though some of them are new to a major party platform. What is new, and perhaps most significant, is the party's commitment in its own behalf and that of the administration it hopes to elect to "use its full powers" (1) "to secure for all Americans the right to vote, (2) "to ensure the beginning of good faith compliance with the constitutional requirement that racial discrimination be ended in public education," and (3) "to assure equal employment opportunities."

It is doubtful that any administration, Democratic or Republican, ever has used "its full powers" in this pursuit. That any party should commit itself to do so is an advance.

It is to be hoped that the Republican platform will match the Democratic commitment. Unitarians, who long have shown their interest in civil rights, then could vote for the party or candidates of their choice without constraint because of the civil rights factor.

A place for the Golden Rule

A new legal attempt to halt religious practices in public schools was in progress in mid-July in the Dade County (Florida) Circuit Court. The citizens' suit was instituted by six parents — three Jewish, one Unitarian, and one agnostic.

The parents contend, the New York *Times* reported, that social pressure compels their children to attend religious ceremonies to which they object. Florida law provides for daily readings from the Old or New Testament and for recitation of the Lord's Prayer, and the school board contends that other religious practices are permitted under the law

The intellectual and emotional climate in which the trial was taking place was indicated by the *Times'* account of the testimony of a Jewish student that she objected to talk about God in her school because it was "about a God that is not my God."

"The spectators, mostly women from Protestant churches, gasped," the *Times* reported.

Whatever the legal decision, it is to be hoped that the suit will give school administrators one more cause to pause before violating the sensitivities, if not also the rights, of the members of religious minorities and before lending school time, talent, and facilities to sectarian indoctrination. What a fitting situation in which to apply the Golden Rule!

VICTOR BOVEE

Open Forum *(Continued)*

MAY ISSUE: A GOOD JOB OF SELECTION OR CONFUSING COLLECTION OF OPINION?

To the Register: . . . I think you did a fine job in selection of material for the May issue.

I am in full agreement with G. M. Smith in the first article, "As Far as Trenton." . . . there are many people who are looking for a religion that will give them spiritual values that are free from creed, dogma, and tradition. . . . when the Unitarian Universalist Church has completed its reorganization, [it] can offer . . . such a religion . . .

In the second article, "The Myth About Labor," by Stephen H. Fritchman, I can agree with most of what he says, but I think he is inclined to go overboard . . . I think there is another side to his argument.

Roman Catholic spokesmen are always telling us about the "freedom of Maryland." The third article, "On Trial," by Milton F. Lunch, shows us that that freedom isn't as great as Catholic spokesmen would have us believe. . . . — W. C. ALLEN, *Palisade, Colo.*

To the Register: . . . the May issue . . . is a confusing collection of . . . personal opinions.

First of all, the good Mr. Smith got us as far as Trenton if we are to believe the headline on the piece. Frankly, somewhere just south of Hoboken I began to wonder if he knew where Trenton was!

Then came forth Mr. Fritchman with so many old bromides and clichés that it's little wonder labor needs to be more concerned about its "friends" than its enemies. . . . It is disturbing to find the *Register* devoting its limited space to [such] an article . . . — PHILIP E. ROBINSON, *Massapequa, N.Y.*

. . . ABOUT 'AS FAR AS TRENTON'

To the Register: The inner response is great when a problem that has occupied you for long months is stated forthrightly and eloquently in an article. I refer to G. M. Smith's "As Far as Trenton" . . . One can only hope that many Unitarians will read it and pause . . . to reflect . . .

Von Ogden Vogt, who wrote *Art and Religion* has just had published *The Primacy of Worship.* Both are published by Starr King Press. . . . Many Unitarians who are vaguely unhappy about their own intellectualism with its creeping aridity will find deep inspiration in the other components of completeness and a renewed intellectual zest in Vogt. — FREDERICK W. MUELLER, *New Milford, N.J.*

To the Register: Maybe going only as far as Trenton would be a good idea, especially if Florida is as benighted a place as G. M. Smith leads me to suspect it is.

I reject . . . Mr. Smith's major premise, namely; that "the fundamental *raison d'etre* for a church is to promote or foster the spiritual growth and development of the members." What is "spiritual growth and development" anyway? What is a "spiritual journey beckoning every man?" Although I have a Ph.D. in psychology, the terms used by Mr. Smith leave me cold. . . . — JOHN R. SHANNON, *Del Mar, Calif.*

To the Register: . . . The Unitarian spiritual journey seeks a sane and peaceful world composed of human beings who respect most highly the love of one another and who act and create for their common good, each man guided by his individual social conscience. By what better means, then, can we find our way along the spiritual path each of us has chosen than by a concern with the farm situation, nuclear disarmament, or civil liberties: a concern with man?

I wish that Mr. Smith would tell us what spiritual goal he accuses us of so entirely overlooking . . . — ANN P. KOPELMAN, *Los Angeles, Calif.*

To the Register: Bravo and amen for the article by G. M. Smith . . . Isn't it time for Unitarians to base their beliefs upon the spiritual heritage handed down by [their] great "Founding Fathers"? How far dare we stray from their *Christian* heritage and still use the name Unitarian?

I have heard excellent "sermons" on the topics listed by Mr. Smith . . ., but I truthfully cannot recall one sermon based on our moral, spiritual responsibilities. . . . — MADELINE MITTON, *Erie, Pa.*

To the Register: . . . Mr. Smith . . . says we Unitarians are lost before we get off "first base" just because we do not know the precise limits to anyone's capacity for spiritual growth, and goes on to say that most Unitarians will not have the vaguest idea what he means, anyway — and with that I heartily agree and doubt that even Mr. Smith does, either, for he offers no elucidation . . . Please, Mr. Smith, be more specific in your charge . . . — P. L. OLIVER, *Corning, Ark.*

To the Register: We Unitarians never cease to amaze me. G. M. Smith presents opinions I have held many years in his lively article . . . Yet I never dreamed that anyone would be so bold as to say them in, of all places, the church magazine! . . .

May I recommend to all Unitarians who feel that they are given rocks when they ask for bread the printed sermons of Dr. Arthur Foote of St. Paul, Minnesota? . . . — MAUDIE VINITA WEST, *Presidio, Tex.*

To the Register: The characterization of G. M. Smith's article . . . as provocative seems most accurate. If it failed to provoke the undersigned, it certainly left him confused. Near the end, Mr. Smith remarks, "Most Unitarians will not have the vaguest idea what I mean by spiritual growth anyway." Count me this time with the majority. Nothing in the article enlightened me. . . . — A. LOWELL HALLOCK, *Freeport, N.Y.*

To the Register: In an issue as good as the May *Register* it is difficult to single out one . . . article for praise. However, G. M. Smith's "As Far as Trenton"

strikes me as both excellent and sorely needed. Would it not be an auspicious start for the church year if our various congregations were to stock the titles he has mentioned for their book tables? . . . — CHRISTINE MEYER, *New York, N.Y.*

To the Register: In regard to the article . . . by G. M. Smith, I should beg, nay plead, that someone give me a sound definition of "spiritual values." . . . this . . . thing has popped up repeatedly, and as yet I have had no inkling what we are supposed to be seeking, when we seek it . . . — MARY H. THOMPSON, *Bellingham, Wash.*

To the Register: If G. M. Smith's article . . . were read as the sermon on one Sunday in every Unitarian church and fellowship . . ., more good would result than from any and all Unitarian efforts of today combined . . . — VERNER C. AURELL, *Arlington, Va.*

. . . OF 'THE MYTH ABOUT LABOR'

To the Register: Stephen H. Fritchman, in his "The Myth About Labor," has made an ardent and eloquent defense of the economic group which he deems to be exploited and downtrodden.

Although myself a union man (as well as a San Diego Unitarian), I can see that Mr. Fritchman oversimplifies the labor problem and tries to make it a one-sided matter.

He speaks of "homogenized history." I was under the impression that most of our history textbooks are slanted from the "left-wing" viewpoint rather than . . . the "right-wing."

He dwells on the "achievement of human labor." I quite agree that labor should reap (and keep) *all* it produces (all it contributes to the general pool of wealth). But it should not receive *more*; it should not be subsidized. . . . Labor should be "given" nothing — except the opportunity to produce its "wages" in freedom.

Most of what the working man . . . enjoys today is the fruit of the "uncommon" men of brains and vision — the innovators, risk-takers, and inventors; the organizers and administrators . . . — men of freedom who are never the product of controlled (socialized) regimes; men who can function only in the atmosphere of a free-market economy. Labor has been . . . given more [by them] . . . than [it] has won through its "struggles" with the "boss." So who really owes a debt to whom? . . .

. . . I strongly feel that, in the interest of fairness and the whole truth, you should see that the other side of this question is presented in your columns. The "myth" Mr. Fritchman belabors is, after all, not so mythical. — HOWARD L. BUCK, *National City, Calif.*

To the Register: . . . I have read . . . "The Myth About Labor" by my old friend, the Rev. Stephen H. Fritchman. This article suggests that labor, particularly organized labor, should receive more. . . .

If labor ought to have more, how much more? On what principles would decision rest, and who would make the decisions? . . .

What group by itself knows what is fair compensation? Yet the age-old way of settling any dispute still stands — reference to a qualified and disinterested third party. . . .

There must be loyalty among employer, employee, and consumer, three ways. . . . Any one of these groups, even the consumer, may err in judgment. With ignorance on some one's part of economic facts and principles, resort to strike becomes substitution by coercion of democratic process.

History is pretty much the record of peoples who could not learn to co-operate, and today the survival of our civilization will depend on man's success in learning to co-operate.

It is essential that class warfare be ended and that we work together. The church and all educational institutions must strive to develop the spirit of co-operation and of democracy . . . — P. T. COOLIDGE, *Bangor, Me.*

To the Register: Before Stephen H. Fritchman congratulates himself for having successfully cloaked the nineteenth century "myths" of Marx and Engels in his mid-twentieth century concept of justice for the laboring class and, in an exemplary fashion, before I gratefully surrender my firm's management to the janitor, perhaps we should pause a moment and consider the practical wisdom of a humble nineteenth century railsplitter:

"You cannot . . ., "Abraham Lincoln said,"bring prosperity by discouraging thrift. You cannot strengthen the weak by weakening the strong. You cannot help the wage earner by pulling down the wage payer. You cannot further the brotherhood of man by encouraging class hatred. You cannot help the poor by destroying the rich. You cannot establish sound security on borrowed money. You cannot keep out of trouble by spending more than you earn. You cannot build character and courage by taking away man's initiative and independence. You cannot help men permanently by doing for them what they could and should do for themselves." . . . — H. DANIEL BARNES, *Rockville Centre, N.Y.*

READER DOUBTS CAUSAL RELATIONSHIP CITED AS BASIS FOR ANTI-SEMITISM

To the Register: We are writing by way of comment on the very challenging article of the Rev. Edwin A. Cahill in the April *Register*, "The Christian Sin: Anti-Semitism."

We agree and sympathize with the writer that the Nazi persecution was rarely matched in history . . . But we seriously question if . . . Malcolm Hay with his history of Europe and the Jews, or Dr. Bennett, who found "in some Protestant Sunday school material a religious conditioning which prepares for a negative attitude toward the Jews," or the Rev. Mr. Cahill, who worked with our Service Committee toward rehabilitation, has by way of

evidence established this causal relationship so vehemently affirmed by the author. . . .

. . . we believe that in a court of evidence (to the extent to which we can establish the cause-effect relationship in the difficult realm of the human psyche) the psychological scapegoat theory stands up much better than the (religious) Jew-killer hypothesis. . . . — MARY R. WRIGHT, *Fort Collins, Colo.*

To the Register: The article, "The Christian Sin," is a fine and fearless piece of writing, worth more, much more than the price of the magazine. — MARGARET FORST, *Defiance, Ohio.*

ARITHMETIC CONFOUNDS THEORY OF SOLVING POPULATION PROBLEMS BY INCREASING FOOD

To the Register: Let me hasten to correct Arthur Green's letter in your April issue. The traditional Catholic attitude towards population control has been to increase the food and other supplies. But plain arithmetic is against them.

Let us say our population is now 160,000,000. At the growth we have shown over the last fifty years, the population will be twice this in fifty years more, twice this again in another fifty years, twice again in another, and so on. It is about 350 years since the Pilgrims landed. At this rate in another 350 years our population would be ten billion, 160 million. Just where does the food come for all these people? . . . — EDWIN S. PARKER, *Marysville, Wash.*

To the Register: . . . Assuming that we could grow enough food to feed several times the present number of people and that we allowed the population to reach the maximum number possibly fed, what would be the consequences?

All land would have to be used. We should have to eliminate many species for which we knew no use so that their places could be taken by useful organisms. We should have to eat the most efficiently produced foods: soybeans in place of beef, for example. Regimentation of living for efficiency would be necessary. A few unplanned births could be calamitous. And I, for one, would be terribly unhappy not to be able to walk through the wild woods. . . . — EMERY F. SWAN, *Durham, N.H.*

IS THE ETHICAL CULTURIST AN 'ETHICAL'? OR IS IT BETTER TO CALL HIM 'ETHICIST'?

To the Register: A recent guest-editorial is titled, "Unitarian, Universalist, and Ethical." In the course of this short article, the writer (the Rev. John M. Morris) refers five times to members of the American Ethical Movement as "Ethicals."

If Mr. Morris were discussing philosophy, would he, perhaps, refer to Utilitarians, Pragmatists, and Empiricals? If he were concerned with the sciences, would he

speak of mathematicians, biologists, and physicals? Does he call those who have specialized in Old and New Testament studies *biblicals*, or designate those who have concentrated on Homer and other ancient writers *classicals?*

The implication is, I trust, clear. "Ethical" is an adjective. Available for those who, like myself, find the phrase, "Ethical Culturist" too polysyllabic, there is a perfectly good English noun, "Ethicist." Why not use it? — W. EDWIN COLLIER, *Philadelphia, Pa.*

To the Register: Edwin Collier sent me a copy of his protest . . .

In many conversations with Ethical leaders, I have heard the word *Ethical* used . . . as an informal designation for a member of the movement, but I've never heard *Ethicist* before. Mr. Collier's letter is another example of the terminological troubles involved in co-operating with the Ethical movement.

In the meantime, he might recall that both *Unitarian* and *Universalist* are also adjectives used substantively to designate an individual member. — JOHN M. MORRIS, *Colorado Springs, Colo.*

WRITER SEEKS STORIES OF FORMER CATHOLICS WHO TURNED UNITARIAN

To the Register: I am writing a book on why Catholics become Unitarians, etc., the first study of its kind to be made. A liberal publisher is interested. If any of your ex-Catholic readers would like to tell why they changed, I will greatly appreciate their writing me for a questionnaire. (Postage will be returned). Names will be kept absolutely secret. I am a liberal; the stories will be handled sympathetically. Thanks! — RUSSELL O. BERG, *Brooklyn, N.Y.*

REGISTER'S PAGES DEEMED TOO VALUABLE FOR DEBATE ON MIXING POLITICS, RELIGION

To the Register: Many Unitarians, possibly including Ford W. Cleere (see April *Register*), hold that church and state should be separate. Is this separation furthered by confusing AUA with ADA?

Our liberal religious societies serve a high purpose when they stimulate and inform the concern of their members for social problems, which may find their solu-

tion in political action. Agencies for political action exist. Because they adhere to the Christian dictum, "He who is not with me is against me," they cannot serve religious liberals as a spiritual base.

May I suggest, in all good humor, that the pages of the *Register* are too valuable to devote to a "huge debate" on the "age-old controversy" over "mixing politics with religion"? — JOHN W. DUFFIELD, *Olympia, Wash.*

FELLOWSHIPS AREN'T FOSTER CHILDREN; THEY ARE FULL-FLEDGED UNITS OF AUA

To the Register: I don't know which fellowships Miss Bartlett studied ("New Galaxy," March *Register*), but I'm sure they were not the ones putting stars on the map of Long Island, New York. . . .

I believe the average fellowship carries on many of the activities of a Unitarian church, but with less formality and more fun. . . .

Fellowships are more than "the growing edge." They help support the AUA. They are customers of the CLC, the Beacon Press, and subscribers to the *Register.* Many of them at this moment are digging deep into their pockets to meet their AUA-UUA Development Fund quota. . . .

Let no one look upon fellowships as a peculiar breed of foster children, but as beloved sons and daughters of the AUA.

A little more fatherly consideration from home would be well taken. — GRACE L. RAYNOR, *Hempstead, N.Y.*

THOUGH ABRAHAM LINCOLN WAS AN INFIDEL, HE DID NOT DENY THE EXISTENCE OF GOD

To the Register: Henry Clay Whitney was the grandfather of my wife. He was a good friend of Abraham Lincoln; I could almost say he was an intimate friend for many years. Before he died, he wrote a book about his life with Lincoln, and while looking over some of the papers which helped him write this book, I found a paper from W. H. Herndon, who was Lincoln's law partner. It brings out a very interesting slant on Lincoln's attitude towards religion.

I quote from this letter of Herndon's to Mr. Whitney [dated Springfield, Illinois, June 28, 1887]:

". . . you ask me how it is or was that Lincoln continually appealed to God and yet was an infidel? The fact is that any one who denies that the Bible is not God's special and divine revelation to man is an infidel. Tom Paine believed in God — so did Jefferson and yet both believed that the Bible was not God's revelation to man, as contended by the Christian world. Tom Paine and Jefferson were infidels — so was Lincoln. Lincoln ridiculed the Bible and yet said there was a God. He emphatically denied the Bible — i.e., said it was not a revelation of God." — LOUIS FABIAN BACHRACH, SR., *Newton, Mass.*

LET'S KEEP THE REGISTER FOR ADULTS, ONE READER URGES; OTHERS DISAGREE

To the Register: Perhaps Unitarians sometimes appear to be "hatched full-grown" (Alice Michael's letter in the May *Register*) because it takes a good bit of growing to truly rate the title of Unitarian.

. . . reading material for young people is too often specifically stated to be suitable for, or is written for, a certain age level. This is fine to a point, but beyond this point it becomes ridiculous . . . Young people should be encouraged to stretch toward something a little harder to grasp.

Our Unitarian youth are already being provided for in respect to reading matter and group activities. Let's keep the *Register* for adults and leave it around the house for the youngsters to become interested in. They'll be interested if we are. — STELLA MC LINTOCK, *Meriden, Conn.*

To the Register: . . . Other religions include separate magazines for women and children, so perhaps the *Register* should include a column or a page for them.

I appreciate your attitude of ignoring the difference in sex and addressing yourself to individuals, but perhaps these two groups, women and children, need particular attention — children because of age, women because there are few religions and relatively few individuals who give them equality. . . . — ROSE BRAZAS, *Danville, Ill.*

To the Register: I read the letter by Alice Michael . . . about the children who are a part of Unitarianism. I think her idea of giving them a share in the *Register* is fine. I have taught in the church school and I know they are doing interesting and vital work. — MARGARET S. ATWATER, *Sherburne, N.Y.*

To the Register: The letter in the Open Forum [December *Register*] from Mary D. Davenport moves me to join her in her appeal for a renewal of the "Children's Corner" . . .

My children enjoyed their part of the magazine, but now it is not there for my grandchildren. And when our grandsons come to visit us, I must have special material to interest them. I subscribe for them to their own special magazines, but few such have the ethical religious outlook. . . . — MRS. C. L. STANNARD, *Iowa City, Iowa.*

MATERIAL SOUGHT FOR BIOGRAPHY OF THE LATE EARL MORSE WILBUR

To the Register: Dr. Arnold Crompton of the Oakland Unitarian Church is going to write a life of my father, the late Earl Morse Wilbur, and he has suggested that I ask [for] any letters, papers, or anecdotes of my father's, or about him, which people may wish to send.

Will you ask that any such material be sent to Dr. Crompton, or to me in care of the Starr King School for the Ministry, Berkeley? — ELIZABETH WILBUR NELSON, *Berkeley, Calif.*

Open Forum *(Continued)*

BOTH INDIVIDUALS, GROUPS REQUEST RETURN OF MARY BLANSHARD'S COLUMN

To the Register: . . . I am only one of many hundreds of Unitarians in the U.S.A. and Canada who found "A Unitarian in Washington" one of the most interesting and educational articles in the *Register.* After all, politics are our lifeline; we are governed by their laws; our churches are affected by them. Mary Blanshard is a woman of high integrity and intelligence, wife of one of our most famous writers and authors, Paul Blanshard. We were indeed privileged and fortunate to have a Unitarian on the spot in Washington giving us first hand news of the legislature . . .

Let us bring Mary Blanshard back to the *Register* with "A Unitarian in Washington." — ELIZA GARLEY, *Youngstown, Ohio.*

To the Register: The members of the Public Issues Committee of the Tennessee Valley Unitarian Church voted unanimously . . . to urge you to reinstate Mary Blanshard's Washington column. We feel that her stimulating ideas will be of special value during this period when a presidential election is so closely related to religious problems; but we also hope that once you have reinstated the column, you will keep it. — ARTHUR W. JONES, *Knoxville, Tenn.*

To the Register: The Liberal Ministers Council of the Pacific Southwest area unanimously expressed their desire to see Mrs. Blanshard's "A Unitarian in Washington" column again as a regular part of *The Unitarian Register.* — HERBERT J. SCHNEIDER, *Studio City, Calif.*

To the Register: Yes, you should restore Mary Blanshard's column. — JOHN E. HOHNSON, JR., *Galveston, Tex.*

NAME, FORMAT, AND POLITICAL BENT ARE 'BOTHERING' REGISTER READER

To the Register: . . . there are a few things . . . which have been bothering me . . .

First, I dislike the change of name [from *The Christian Register* to *The Unitarian Register*]. . . . while I agree thoroughly that Unitarianism can and should bring together a wide diversity of religious beliefs, I nevertheless am not in sympathy with those who apparently wish to divorce Unitarianism entirely from the Christian heritage . . .

Second, I much preferred the former format of the *Register.* The new is simply not easy for me to follow. I've tried to adapt myself to it, but I find that I continue to dislike the sort of type, the paper used, the general arrangement of the paper, and this brings me to my third gripe.

I continue to find in the *Register* political views which I dislike and with which I disagree. Now I certainly don't want to find in it views exclusively in agreement with mine! But there seems to be a terrific preponderance of views which I consider to the left, and only occasionally do I find more conservative points of view expressed. It seems to me there ought to be a more representative selection . . . — LEE M. HUTCHINS, *Clarkston, Mich.*

UNITARIAN FELLOWSHIP COULD BE INSPIRATION IN ANY COMMUNITY

To the Register: Is there any community anywhere which does not need the presence of a Unitarian fellowship to be a source of inspiration and guidance for themselves and others who are awakening spiritually and are beginning their quest for Truth?

Said one "Unitarian," according to tradition: "If ye continue in my word, then are ye my disciples in *deed,* and ye shall know the Truth and the *Truth* shall make you free." — F. W. BIEHL, *Galion, Ohio.*

'TOO MUCH EFFORT' BEING EXPENDED ON WHETHER GOD, AFTER-LIFE EXIST

To the Register: Far too much effort is expended on such indeterminate questions as whether God exists and whether there is an after-life. Greater effort should be centered on problems such as the proper purpose of birth control and whether capital punishment should be abolished. — RICHARD SWERDLIN, *Cincinnati, Ohio.*

READER EXPRESSES DISLIKE FOR 'INK SPOT' DRAWINGS WITH TWO REGISTER ARTICLES

To the Register: Please explain the ink spots at beginnings of articles by Jack Mendelsohn, Jr. [February, page 7] and Kenneth L. Patton [page 10]. Attraction or detraction? Space fillers? I do not like them. — NORMA E. LEAGUE, *Baltimore, Md.*

GLASS DOORS ON OUR CHURCHES MIGHT HELP TO ATTRACT PUBLIC

To the Register: Big business finds it good business to have glass doors; perhaps our churches should adopt this idea. If the public could see the inside of more of our churches, they might become more familiar with them and start to attend. — WILLIAM R. SULLIVAN, *Los Angeles, Calif.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

NEW NOVEL VINDICATES JOHN BROWN AS PATRIOT

THE SURVEYOR. By Truman Nelson. New York: Doubleday & Company, Inc. $5.95.

The Surveyor is a stirring, intellectual novel about the life of John Brown in Kansas, written by a man closely associated with the Unitarian church. Truman Nelson is the author of *The Sin of the Prophet,* a novel about Theodore Parker, *Passion by the Brook,* a novel about Brook Farm, and numerous magazine articles.

The currently popular attitude toward the Civil War seems to be that the South was partly right, if not largely right, and that the war and its aftermath were caused principally by fanatic trouble makers such as John Brown, Thaddeus Stevens, and Charles Sumner. In this old-fashioned novel, Truman Nelson, one of the top historians in his field, goes back to the earlier idea that John Brown was a great American patriot and humanitarian, fighting for righteousness against an intolerable evil. The so-called Massacre of Pottawattamie which in recent years has been recalled to argue the case that Brown was a near-madman, is described in this novel as a necessary reprisal, a justifiable act of war.

In this period when all controversy is frowned upon; when "it doesn't make any difference what church you go to as long as you go to church"; when "it doesn't make any difference how you vote as long as you vote"; when nothing is true or false, but only a shade of gray; it is refreshing to read a tumultuous novel about the wars in Kansas that honestly tells both sides and yet says that one was right and the other wrong.

One finishes this novel thinking that we need some John Browns in our day.

HUGH WARREN WESTON
The Unitarian Church of Marblehead, Mass.

'DECIDE FOR YOURSELF,' SAYS CALIFORNIA BISHOP

A ROMAN CATHOLIC IN THE WHITE HOUSE. By James A. Pike and Richard Byfield. New York: Doubleday & Company, Inc. $2.50.

In a somewhat sobering afterthought from the days when he, then a Roman Catholic, campaigned vigorously for Al Smith in 1928, James A. Pike, Episcopal Bishop of California, and his collaborator, Richard Byfield, ask the central question: "Are there any beliefs of the Roman Catholic church that might impede the power of a President to fulfill his high office in accordance with American tradition?" The answer is a qualified yes. The authors trace the official view of the Roman church and some of the more liberal and independent statements of the American Catholic clergy, concluding that the former is completely untenable (for a Presidential candidate) and the latter deceiving in its simplicity, that the so-called "American interpretation" is simply expedient for the moment, but subject to the "error has no right" position should Catholicism become a major force in the United States. The political questions — foreign aid for birth control, an American representative to the Vatican, and the various pressures which would be exerted by Catholic interest groups — are rather time-worn issues in the current campaign, ones that Kennedy has tried tirelessly to dispel. The conclusion: A Roman Catholic for President? "It depends." The voter must look at the issues and decide for himself. Bishop Pike has done his not always accurate best to present all the issues.

CHRISTINE KING IVUSIC
Beacon Press

UNITARIANS CAN LEARN FROM CATHOLIC HERITAGE

A SHORT HISTORY OF THE CATHOLIC CHURCH. By Denis Meadows. New York: The Devin-Adair Co. $4.50.

Prevailing Unitarian attitudes toward Roman Catholic history range from indifference to skepticism to matricide. Citing the rigidity of faith, the corruption of certain popes, and the hostility toward liberalism, Unitarians have tended to dismiss the Catholic heritage with contempt. Paul Blanshard's critique of Catholic absolutism, although studious and circumscribed, has created an anti-Catholic climate within our denomination. In many churches the study of Unitarianism is carried on as if we lived in a vacuum, unrelated to our Catholic and Protestant antecedents.

This brisk account of twenty centuries of Catholic history, provides an opportunity to rectify ignorance and broaden knowledge. Its perspective is Catholic: the author is a well-known Catholic popularizer, the volume bears the *nihil obstat* and imprimatur. Nevertheless, the history is told fairly. The rise of the early church, the time of persecutions, the age of Ambrose and Augustine, the Dark Ages of barbarism and the advent of the monks and missionaries, the High Middle Ages under Innocent III, the modern church — all are described with authority. Even the Reformation receives sympathetic treatment.

To be sure, the familiar disparagements are present — the assertion that Luther was "temperamentally unfitted" for the priesthood, a reference to Luther's "Here I stand" as "possibly mythical," a definition of Islam, Catholicism's great rival in the Mediterranean, as "a strict unitarian monotheism." But these judgments are to be expected; a Catholic could not think otherwise of men and movements he must reject.

How, then, does Catholic history differ from Christian history? The former is a history of popes, the latter a history of faith. Dissent in the former is regarded as apostasy (*i.e.* desertion), in the latter as heresy (*i.e.* choice). Catholic history traces the impulse of infallibility, Christian history the impulse of God in Christ. The fact that a work of history, such as this, is of Catho-

lic origin does not disqualify it from the realm of objective truth. The burden of objectivity simply is transferred from the author to the reader, who must judge from his own understanding which interpretations are acceptable and which are not.

DAVID B. PARKE
St. Lawrence Theological School, Canton, N.Y.

FORMER CONGRESSMAN DEFENDS 'STATES' RIGHTS LIBERALISM'

A SOUTHERN MODERATE SPEAKS. By Brooks Hays. Chapel Hill: University of North Carolina Press. $3.50.

Brooks Hays, eight-term federal congressman from Arkansas and incumbent president of the Southern Baptist Convention, lost re-election in 1958 by a write-in segregationist campaign. In this important public statement, Mr. Hayes defends his "states' rights liberalism" as the best long-term solution to human inequalities enforced by present racial patterns in the South.

His developing awareness and later efforts in the racial situation make informative reading. But most exciting is his interpretation of the Little Rock crisis, when he mediated between governor and President. One must believe the future lies with men of this caliber. Picking their way between radicalism and traditionalism, they may please few; but they are concerned to defend the law and enlist community support for its reasoned sway.

CARLYLE HAYNES MEACHAM
The Unitarian Church of Anne Arundel County, Md.

AMERICANS LOOK FOR CHURCH, NOT RELIGION

LAND IN SEARCH OF GOD. By Stanley J. Rowland, Jr. New York: Random House. $3.95.

Written before the "religious revival" had passed its crest, this strangely prophetic book shows the shallowness and over-all superficiality of American religion. Mr. Rowland considers Billy Graham as typical of the revival, but takes Reinhold Niebuhr as the great prophet of our times. The basic fault Mr. Rowland finds with our religious panorama is that it lacks depth and a demand for personal commitment.

His approach is that of the concerned layman, and his conclusions are the same as those of the Jewish sociologist, Will Herberg, who has maintained the thesis that instead of America's becoming more religious, its churches have become more secular. One especially disquieting thing about *Land in Search of God* is the way Mr. Rowland fits the Unitarian movement into the general pattern, portraying us as another of the peoples seeking a church, but not seeking religion.

J. FRANK SCHULMAN
The First Unitarian Church, Youngstown, Ohio

WORLD LEADERS ANSWER REPORTER'S QUESTIONS

SUMMIT ROUNDUP. By William H. Stringer. New York: Longman's, Green & Co., Inc. $4.50.

Around-the-world junkets are commonplace today, but none tops this crisp report by the Washington bureau chief of the *Christian Science Monitor*. In twenty-one closely drawn profiles of world leaders, we have the human background which should bring understanding to summit meetings. Two questions were asked in each interview: "What is your country's essential, individual role in world affairs, as you visualize it?" and "What, to you, is the most encouraging or exciting domestic development now under way in your land?" The answers, many in direct quotation, reveal new determinants in world affairs: the emerging vigor of the once quiet peoples, the spread of education everywhere, and the increasing equality of women. The interviews have much human interest and make very good reading about twenty-one leaders we all should know, from Abdul Rahman to Khrushchev, and from Bourguiba to Eisenhower.

ROBERT HENRY HOLMES
First Parish Church (Unitarian), Bedford, Mass.

FIVE MEN, FIVE PATHS

PATTERNS OF ETHICS. Edited by F. Ernest Johnson. New York: Harper & Brothers. $3.

The real value of these five approaches to ethics is not that Judaism, Roman Catholicism, Protestantism, Ethical Culture, and Rationalism all manage to arrive at the same answers. It is, rather, that their answers to the ethical problems diverge so widely. Each essay is written by a capable representative of his point of view and describes the general theory of his ethics and its application to matters such as brotherhood, international relations, family life, birth control, etc. A final chapter by Dean Muelder of Boston University provides penetrating insights into the weaknesses of each, with a challenge to rethink our ethical structures.

J. FRANK SCHULMAN
The First Unitarian Church, Youngstown, Ohio

JUDAISM CONTRIBUTES PASSION FOR JUSTICE

GIANTS OF JUSTICE. By Albert Vorspan. New York: Thomas Y. Crowell Company. $3.75.

To hear their names is to listen to a roll call of the champions of social justice: Louis Brandeis, Albert Einstein, Lillian Wald, Stephen Wise, and all the rest whom Albert Vorspan includes in his story of great American Jews of this century. There are fourteen. Some are liberal, some conservative. Some are militant Zionists; others are militant in their opposition to Zionism. What

they have in common is an extraordinary passion for the contemporary application of that concern for justice which is rooted deep in their Jewish heritage.

Essentially, *Giants of Justice* is a book about American Jews written for American Jews. It has a strong denominational flavor, bordering on narrow sectarianism, which gives me the impression that Judaism has been reduced from an ethnic religion to a minor cult.

Despite this obvious handicap, *Giants of Justice* has much value. We gain impressive insights into the lives of twentieth century Americans who have influenced the directions of our civilization markedly. We gain some understanding of the complex nature of contemporary Judaism, if only to the point of realizing that it can be difficult to answer the question, "What is a Jew?" Finally, in the brilliant essays with which Mr. Vorspan concludes his book, we are presented with an astute analysis of the social crises of our times, a portrait of the structure of American Judaism, and a strong appeal to the synagogue to inspire "ethical sensitivity and social action." The scholarship of the concluding chapter is a partially successful antidote to the sectarianism of the narratives.

ARNOLD CROMPTON
First Unitarian Church of Oakland, Calif.

GOSPEL OF THOMAS PROVES UNIMPORTANT

THE GOSPEL ACCORDING TO THOMAS. Coptic text established and translated by A. Guillaumont, H-Ch. Puech, G. Quispel, W. Till, and Yassah 'Abd Al Masih. New York: Harper & Brothers. $2.

As a sort of by-product of the interest aroused by the Dead Sea Scrolls, a group of Gnostic documents found in Egypt in 1947 have been given attention recently. Most of them consist of Gnostic speculations and are of little interest to any but students of early Christian heresies. The so-called Gospel According to Thomas has been singled out of this literature for special attention because some have thought it might contain original sayings of Jesus not recorded in the canonical gospels.

A quick reading of Thomas's writings will reveal the fact that there is much material here not found in the Gospels. But an equally quick reading will convince even the novice that few of these sayings could emanate from the Galilean who speaks from Matthew, Mark, Luke, and John. Extravagant claims for the importance of the document have been made by Bible scholars of some standing. Further research, however, has not borne out their initially optimistic judgments. Thomas is one more apocryphal gospel about which few would have heard had not the Dead Sea Scrolls alerted the publishing world to an unsuspected popular interest in Bible origins.

DUNCAN HOWLETT
All Souls' Church (Unitarian), Washington, D.C.

DRAMA, TENSIONS, INTRIGUE PRODUCE KING JAMES BIBLE

THE LEARNED MEN. By Gustavus S. Paine. New York: Thomas Y. Crowell Company. $4.75.

An editor and writer now takes us backstage into the motivations and production of the King James Version of the English Bible. In anecdote and vignette, he presents the fifty-odd men who worked on the project. Undertaken by three companies — Westminster, Oxford, and Cambridge — the work consumed six years, intermeshed with politics, economics, theological tensions, and private fortunes of the translators themselves.

Once translated, revised, conferred upon, and finally printed at Stationers Hall, the King James Version of 1611 became a lasting monument to its namesake, to Elizabethan English style, and to all English Protestant piety since.

Despite a certain element of book worship, vistas narrower than necessary, and inference necessarily supplementing documentation, this study is a welcome and worthy contribution in a little-explored area.

CARLYLE HAYNES MEACHAM
The Unitarian Church of Anne Arundel County, Md.

CHRISTIANITY FREED FROM COMPROMISE

WARRIORS OF GOD: The Great Religious Orders and Their Founders. By Walter Nigg. Edited and translated by Mary Ilford. New York: Alfred A. Knopf, Inc. $6.95.

Nigg's anthology of holiness is an attempt to separate the timely from the transient in monasticism and to "straighten the distorted picture" of the founders of our great religious orders. Well documented biographical fragments are extracted from the lives of eleven saints, soaked in existentialism, and molded into a message for modern man.

From the desert hermits of St. Anthony to the highly organized Society of Jesus, flows a religious vigor which transcends situational boundaries. Though some orders are principally contemplative while others are active, some eremetic, others cenobitic, the same spirit of self-denunciation which permits cultivation of the inner life nourishes the divine joy of these visionary exemplars. Their powerful composure and directed living issuing from an aloneness with self which opens channels to the transcendent has been throughout history the chief foe of indifference, mediocrity, and "the failure to do exceptional things." This art of living in which "thought is at the service of being" needs to be injected into our mass civilization which conditions us to look outside ourselves for direction and values. Its solitude is a remedy for our solicitude. "Salvation, one feels, will come from a new, transfigured monasticism."

The spirit of monastacism which subordinates intellect to emotion must be captured by something other than discursive reason. The monastic leaders established a "perpetual dialogue with the eternal" via an experiential

knowledge of the cross rather than a theology about the cross. If we know the truth and power of monasticism, we must approach it on a "supra-scholarly" plane. You cannot learn to swim by reading about it; you do not *know* God by knowing *about* God.

The monastic community is based on love of God, not disgust with the world. Modern Christianity has a great lesson to learn from monasticism — it must realize that "community consciousness by itself offers too narrow a basis for the Christian life." It must be anchored in something deeper — a new "I-Thou" relationship — and become a union of individuals grounded in a principle greater than the collective group. Those who achieved monastic stature saw life as either/or and discovered after their decision that the individual alone, serene, and at rest with himself could be an undivided person, one not grasping at life but losing it for something, and thus a more responsible person in community.

Dashes of Kierkegaard and Dostoevski give flavor to the author's interpretation of monasticism. Added excitement is lent by the characteristic interpretation of legends as true "in their deepest sense." Thus symbolic significance is given to Anthony's devil, Pachomius' crocodiles, Bruno's hearing the dead man speak, Theresa's bodily levitations, and the sweet odor arising from the tomb of Dominic when it was moved.

These are not biographies but selected summits from the lives of the saints to make a point which Emerson summed up long ago: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

WILLIAM R. MOORS
Medfield, Mass.

MAN TRANSCENDS WORLDLY SUCCESS

PROWESS AND CHARITY IN THE PERCEVAL OF CHRETIEN DE TROYES. By David C. Fowler. Seattle: University of Washington Press. $3.

Conscious man is a clod until his spirit begins to seek for meaning; and if he does not ask the question of meaning, he is doomed to the death of a brute. He may richly attain to what his society acclaims as success — in Arthurian society and in the code of chivalry, there was a fanatical devotion to prowess; in our own, the criterion seems to be money — but until a man seeks further, he is no man; he is a beast.

This is the basic idea behind the symbolism in "the greatest poem in the extensive literature of the holy grail," as Fowler characterizes the *Perceval* of twelfth century Chretien de Troyes. Prowess, symbolized by the great sword he had from his father, will break in Perceval's hand in a moment of peril: both the hero and society will be destroyed by it. Charity — the love of God — is the alternative; and no man nor society can serve two masters. . . . The influence of the Perceval continues to be felt: T. S. Eliot's *The Wasteland* "owes its ultimate inspiration" to the early poem. . . .

This brilliant small book has the specialized sound of a doctorate dissertation; but it is of much wider interest than the title suggests. So much that we think is new is really centuries old; Chretien was an innovator in depth psychology of inner conflict, and David Fowler writes with fluency and clarity.

STAFF REVIEW

NATURE WRITING RIVALS THOREAU'S

THE RUN. By John Hay. Illustrations by David Grose. New York: Doubleday and Company, Inc. $3.95.

Here is an exquisite piece of nature writing which has been unaccountably overlooked, as far as I know, except for one enthusiastic review in the *New York Herald Tribune.* The author focuses his study — and his wide-eyed wonder — on the herring, the alewives, who come yearly back to the ponds where they were spawned, through the bloodthirsty gauntlet of the murderous gulls and despite all obstacles: back again to their birthplace to spawn in their turn. Why? This is an eyewitness account. The locale: Stony Brook, in Brewster on Cape Cod. Listen:

> *"I walked back under the lee of the sand banks bordering the curving creek. The tide was pulsing and roaring, its waters loping in to the creek which began to turn a harder, darker blue under the sky. Then I began to hear the innumerable soft slaps of fish breaking the surface. The alewives were making their entry from the sea.*
>
> *"And the gulls proclaimed their coming. . . . It grew darker, and a black-crowned night heron flew by with rounded wings against a star. . . . I felt a cold inevitable grandeur, below consciousness, a swim and go in an uttermost wide world, past home or my life's memory. . . ."*

Did Thoreau do better?

EDWARD DARLING

PRAYERS TAKE SONNET FORM

POEMS AND PRAYERS. By Roscoe E. Trueblood. Cohasset, Massachusetts: Parish House Press. $1.

The beloved Shepherd of Cohasset has long been a passionate devotee of the sonnet — so much so that frequently he offers prayers from the Sunday pulpit in that form. Here are a few shining samples, along with a brief sheaf of "poems various," also sonnets. A second printing was required within a month of publication. Everyone to his own pleasure; but our favorite is "For a New Start."

STAFF REVIEW

of the Unitarian World

CONSOLIDATION PROCEDURES GO INTO OPERATION WITHIN TWENTY-FOUR HOURS AFTER PLAN VOTED

Procedures to consolidate the American Unitarian Association and The Universalist Church of America into a new Unitarian Universalist Association went into operation within twenty-four hours after a plan was voted May 23 and while predictions that it signaled the founding of a "fourth faith" were fresh in the ears of those who voted it.

Delegates to the AUA annual meeting voted 725 to 143 and delegates to a special UCA General Assembly, 365 to 65 to adopt the plan at concurrent sessions in Boston's John Hancock Building. Both votes more than met two-thirds majority requirements.

The following day, while the AUA May meetings continued, the UCA Board of Trustees named Universalist representatives to five "interim" committees which will study various aspects of consolidation and recommend action for an organization meeting of the new association in May, 1961, in Boston. On May 25, the AUA Board of Trustees named Unitarian representatives. A co-ordinating committee to work with the interim committees, appointed earlier in the year, was confirmed. (See story on page 27.)

The co-ordinating committee held its first official meeting, as constituted under the plan, June 14 in Boston. The interim committees on nominations, headquarters organization, fund-raising, regional organization, and ministerial fellowship were called to meet June 23 and 24.

Meantime, AUA and UCA executive and administrative staffs held their first joint meeting May 31. The dinner meeting was the first social event in the new Frederick May Eliot House, 6 Mount Vernon Place, Boston. The staffs tentatively scheduled two full-blown conferences for fall: one September 12 and 13 and another November 17 through 19.

Throughout the summer, the various committees were to initiate their studies. The Rev. Raymond C. Hopkins, chairman of the co-ordinating committee, said it had established an office at 25 Beacon Street, Boston, where a full-time secretary would be on duty.

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More than 2,000 Unitarians and Universalists celebrated the vote for consolidation in an impressive joint worship service the night of May 23 at Boston's Symphony Hall. It was there that they heard the Rev. Donald S. Harrington, minister of Community Church, New York City, describe Unitarian Universalism as a new "fourth faith" to take its place in America beside Protestantism, Catholicism, and Judaism. He warned that it must be prepared "to absorb the shock of incredible growth."

"We have achieved a union which is the result of more than a hundred years of striving, upon which generations of human life have been lavished," Mr. Harrington said.

"Millions upon millions of people have been drifting away from the world's old, historic faiths, disillusioned and dispirited at being compelled to subscribe to myths for religious truths and failing to find a vital world view with a social imperative. They are lost and looking for a faith by which to work and live in dignity and freedom for the welfare of all men. We are that faith! . . .

"What we have seen emerging in this 20th century is nothing less than a new world faith . . . It is taking its place beside the Big Three religious groups on this continent, the Catholics, Protestants, and Jews, with none of whom it is at present theologically compatible and into whose creedal categories it cannot fit. Its counter-

A NEW CANDLE LIGHTED: Climax of the worship service celebrating consolidation May 23 at Symphony Hall, Boston, was the lighting of intertwined candles by Dr. Philip R. Giles, general superintendent of The Universalist Church of America, and Dr. Dana McLean Greeley, president of the American Unitarian Association. Representatives of Unitarian and Universalist organizations were present as the two men carried flames from separate candles to a central one.

parts are beginning to appear in other cultures . . . It speaks to the needs and conditions of the modern, world-minded man, and it is spreading . . ." (Abridged text on page 3.)

The service was conducted against a 20- by 40-foot symbolic backdrop painted for the occasion by William Jarnigan, Cambridge, Massachusetts, artist. A choir of 150 voices from Unitarian and Universalist churches in the Boston area provided music, directed by John B. Woodworth.

Dr. Philip Randall Giles, UCA general superintendent, offered prayer, which he read from the pulpit in which Hosea Ballou, revered as a founder of Universalism in America, was ordained in Oxford, Massachusetts. Dr. Dana McLean Greeley, AUA president, read the lessons from the pulpit used in the old Federal Street Church by William Ellery Channing. Both pulpits had been moved to the stage for the occasion.

Climax of the colorful ceremonies was a service of dedication in which the elected and executive leaders of the AUA and UCA and of various independent organizations in both denominations participated. Each bore a lighted candle to the stage, where Dr. Greeley and Dr. Giles together lighted four-foot entwined candles symbolizing consolidation. The congregation then repeated together the following pledge:

"We, Unitarians and Universalists, children of the Judeo-Christian heritage, inheritors of the wisdom of the universal prophets, eager to experience the insights of the great faiths of the world, open to all sources of inspiration ancient and modern, determined to explore the boundless ocean of truth which lies about on every hand and on before, and welcoming into fellowship all men of whatever background of faith, here together on this night of consolidation, conscious of the presence of the past, and of our urgent tasks, dedicate ourselves anew to the free and universal fellowship of all mankind that is the church to be.

"We declare our allegiance to the new Unitarian Universalist Association, and pledge our lives, our fortunes, and our faith to its high purposes and sure upbuilding."

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Universalist delegates approved consolidation despite fervent debate against the move and the possibility that one of their largest churches may not join the new association.

Four hundred thirty four delegates registered for the meeting. "We've never had a delegate body as large as this," the credentials committee chairman stated.

The Rev. Albert Perry, Cincinnati, Ohio, questioned the validity of the 1960 plebiscite shortly after the report of the Joint Merger Commission was read.

PREPARING FOR THE VOTE: Delegates to the special sessions of The Universalist Church of America assemble to vote on consolidation May 23 at the John Hancock Building, Boston.

"I ask that the report of the merger commission not be received, that the last plebiscite be declared invalid, and that a date for a new plebiscite be set," he said. Mr. Perry asked for a ruling from the chair on the validity of the plebiscite, declaring that he had found "numerous places where there might be question of the vote."

Dr. Carleton Fisher of Wausau, Wisconsin, president of the UCA and chairman of the meeting, stated that in his opinion the plebiscite was valid. His ruling was not appealed.

There was little debate on other enabling motions. Shortly before the motion for consolidation was introduced, Dr. Charles H. Pennoyer, Wallingford, Vermont, moved that the assembly recognize that ". . . we are still members of the same liberal family . . . and that there shall be no recriminations."

Dr. Pennoyer's motion was passed unanimously with acclaim.

Dr. Robert Cummins, former general superintendent of the UCA, then introduced the motion for consolidation.

Mr. Perry was the first speaker on the motion. He stated that his reasons for opposition to consolidation were well known and that he would not speak on the motion, but he urged others to speak. "I feel a certain sense of pity because . . . I feel that deep down in the hearts of many here there are grave and serious doubts," he said. "I hope that any who have doubts will express them."

Dr. Cornelius Greenway, minister of All Souls Universalist Church of Brooklyn, New York, said that his church would not join a merged association. "I speak for the last time on the floor of a Universalist meeting," he stated. "I want you to know that All Souls Brooklyn will not come in . . . We are a Christian church. I bid you Godspeed."

Dr. Ellsworth C. Reamon, minister of the First Universalist Society of Syracuse, New York, also spoke against merger. "I am opposing this motion for consolidation because deep in my heart and deep in my mind I feel it is a vote for absorbtion . . . The Unitarians are taking us in hook, line, and sinker."

The Rev. John Daniel, Franklin, Massachusetts, spoke for the motion. "I see no reason because one is a moderate Universalist . . . to vote against merger," he declared. "We need this conservative Christian witness in the wider fellowship that we are, I hope, going to vote."

"I speak to you as one who is consolidated," stated the Rev. Paul N. Carnes, minister of the Unitarian-Universalist Church of Buffalo, New York. "I returned from Syracuse with the complete conviction that we were doing a great thing . . . For that reason I am here today voting with my Universalist brethren urging us to consolidate."

Delegates voted to close debate after several other speakers had been heard. A written ballot was taken.

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Unitarians, in their annual meeting, defeated two attempts to amend the consolidation plan after accepting one substantive amendment which had been included in the "green book" version which went before a parish plebiscite earlier this year.

The accepted amendment was a new Subsection 8 (f) in the temporary special article of the bylaws. It reads:

"The First Meeting of the Board of Trustees of the Association, without notice other than herein stated, shall be in Boston, Massachusetts in May, 1961 on the day following the adjournment of the organization meeting of the Unitarian Universalist Association, the hour of the meeting and the address thereof to be determined by the first Moderator of the Association and announced by him at the organization meeting."

The Universalist assembly concurred.

Dr. William B. Rice, chairman of the Joint Merger Commission, in recommending the plan for adoption, told delegates: ". . . this plan, in its present form [including the above amendment] is the plan approved by the final plebiscite. It should be voted on as it is, for any substantive amendment will make it a different document from the document voted upon by the churches and fellowships." Judge Lawrence G. Brooks, chairman of the AUA Board of Directors, warned, ". . . adopting any such amendments will at best have the effect of postponing consolidation at least until there can be another plebiscite."

Emily Taft Douglas, moderator, declared: "You have heard the difficulties of making any changes in the plan as offered. Nevertheless, are there proposed amendments?"

Henry Horner, Worcester, Massachusetts, moved to amend the plan so that Article II, Section 3 of the Constitution would read: "A church or fellowship may become a member of the Association upon acceptance by the Board of Trustees of the Association of a written application for membership stating that it *is in sympathy with* [rather than *subscribes to*] the purposes and objectives of the Association and pledges itself to support the Association." He suggested it might be regarded as a clarifying amendment. His motion was seconded.

Mrs. Douglas asked the opinion of Frank B. Frederick, counsel, as to whether the amendment was substantive or clarifying, and Mr. Frederick said that "it would seem to me, as an attorney, that it was definitely substantive. . . ." Mrs. Douglas so ruled, and her ruling was upheld after Mr. Horner appealed it to the floor.

Mr. Horner, however, pressed for a vote on his motion. The Rev. Russell R. Bletzer, Deerfield, Illinois, and S. P. Manning, Wilmington, Delaware, spoke briefly against the motion and Dr. Wallace C. Robbins, Worcester, for it.

The motion was defeated by a voice vote.

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Walter L. Bouve, Plymouth, Massachusetts, moved to amend Article II (Purposes and Objectives) of the Constitution by inserting in Section 2, Paragraph 2, the wording italicized below so that the section would read: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in the Judeo-Christian heritage *in accord with the maxims of the prophets in the Old Testament and following the teachings of Jesus in the New Testament* as love to God and love to man."

"I am offering this," Mr. Bouve said, "because from Plymouth to Hingham, I have been traveling back and forth at times. I have met many people and they did not understand that this plebiscite was anything but a vote to approve the merger. They did not understand that it was only a vote to approve the plan. Therefore, I submit that this is only clarifying the plan." The motion was seconded.

There were cries of "Question!" and the moderator put the motion to a vote. "The noes have it, and the amendment is defeated," she announced.

A motion by John Paul Jones, Amherst, Massachusetts, that "we dispense with further discussion of such amendments for this session and take action on the proposal as a whole" was approved by a voice vote.

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The motion to adopt the consolidation plan was made by Dr. Greeley, "in behalf of every believer in this cause and in behalf of those who have doubts, but agreeably concur." The Rev. George N. Marshall, Niagara Falls, New York, recalling that he submitted the resolution in 1947 for study of a union of Unitarians and Universalists, asked to be recorded as seconding the motion.

Mr. Harrington, "as one who is very much for consolidation," asked the privilege of the floor for J. Ray Shute, Monroe, North Carolina, chairman of Universalists and Unitarians for Co-operation Without Consolidation, who was not a delegate. The privilege was granted.

"I believe that Unitarianism is such a unique religious expression that it has a right to survive in its own right," Mr. Shute told the delegates. I do not believe that the arguments advanced, all of which are from weakness, are applicable to modern Unitarianism. I believe that ours is a position of strength. I believe that ours is unique in the annals of religion. . . . And I regret, frankly, as one who came to this position after many years of strong soul-searching, . . . to see a denomination which has consistently decried the evils of the philosophy of bigness fall prey to the same thing. . . ."

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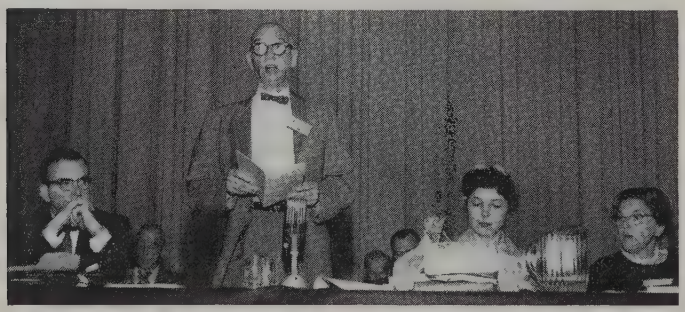
There were cries of "Question!" and ballots were distributed. While they were being marked, however, comment continued. Speakers for the motion included Mr. Bletzer; the Rev. James P. Wilkes, Washington, D.C.; the Rev. Donald R. Fraser, London, Ontario; Mrs. Rowena Nash Pyle, Brooklyn, New York; Roy J. Williams, Germantown, Pennsylvania; Mrs. Ilse Stanley, Laconia, New Hampshire; the Rev. Richard S. Hasty, Fall River, Massachusetts; the Rev. David Rhys Williams, Rochester, New York; and the Rev. Roger E. Greeley, Kalamazoo, Michigan.

Speakers expressing opposition included Dr. Jacob Trapp, Summit, New Jersey; the Rev. James K. Allen, Dorchester, Massachusetts; Mrs. Alison Mathews, Olympia, Washington; and Frank Ruland, Boston.

Ballots were collected and couned during a noon recess. The result was announced by Danforth B. Lincoln, Cohasset, Massachusets, chairman of the Committee on Ballots and Ushering, immediately after the afternoon session began.

"Dear friends," Dr. Greeley said, "this is . . . a glorious day. . . . let us stand and sing together, both meetings, the hymn . . . 'Light of Ages and of Nations.' "

And both assemblies sang.



CLARIFICATION BY COUNSEL: Frank B. Frederick, general counsel for the American Unitarian Association, discusses a legal point during the annual meeting. Seated at the table are (left to right) the Rev. Ross Allen Weston, chairman of the Business Committee; Mrs. C. Rhodes Cox, parliamentarian; and Mrs. Emily Taft Douglas, moderator.

Five Committees Named To Study Consolidation

Five committees have been appointed to study various aspects of consolidation and formulate recommendations during the "interim year" before consolidation of the American Unitarian Association and The Universalist Church of America becomes effective next May.

Personnel of each committee will include Unitarian and Universalist representatives. Appointees were announced by Dr. Dana McLean Greeley, AUA president, and Dr. Philip Randall Giles; UCA general superintendent.

The five committees will work under the direction of a Co-ordinating Committee named earlier by the AUA Board of Directors and the UCA Board of Trustees. The directing committee will co-ordinate the five groups' reports and present them to both boards during the coming year and ultimately to the new Unitarian Universalist Association in 1961.

The Rev. Raymond C. Hopkins, chairman of the Co-ordinating Committee, said the five groups also will work closely with the administrations of both denominational headquarters and will seek advice and counsel from such sources as churches and fellowships, regions and conventions. They may engage such technical assistance as they require.

Inquiries or suggestions may be directed to Mr. Hopkins at 25 Beacon Street, Boston.

Committee appointees include:

COMMITTEE NO. 1, *Nominations* (to make arrangements for nomination of officers and trustees of the new Unitarian Universalist Association) — *Unitarians:* the Rev. Peter H. Samsom, Cleveland, Ohio, chairman, AUA Nominating Committee, and Judge Lawrence G. Brooks, Medford, Massachusetts, chairman, AUA Board of Directors. *Universalists:* the Rev. Robert M. Bowman, Avon, Illinois, chairman, General Assembly Nominating Committee, and the Rev. Earle T. McKinney, Portland, Maine, chairman, Nominating Committee of the Board of Trustees.

COMMITTEE NO. 2, *Organization* (to study and advise the new Board of Trustees on headquarters organization, personnel policies, budget, and financing) — *Unitarians:* Dr. Robert Killam, Cleveland, Ohio, member, Joint Merger Commission, and retiring Meadville regional director; Professor Marshall Dimock, head of the Graduate Government Department, New York University; Mrs. Danforth B. Lincoln, Cohasset, Massachusetts, past chairman, AUA Program Committee, and member, Alliance Study Committee; and David Stanley, Alexandria, Virginia, management analyst, United States Department of Health, Education, and Wel-

(*Continued on page 43*)

Atlantic Photo Service, Boston

DEVELOPMENT FUND REPORTS: Dr. James R. Killian, Jr. (right), newly elected moderator of the American Unitarian Association, confers with Percival F. Brundage (center), campaign chairman of the Unitarian Development Fund, and Dr. Dana McLean Greeley, AUA president. Dr. Killian was principal speaker at a joint United Unitarian Appeal-Development Fund luncheon May 24 at the John Hancock Building, Boston.

DEVELOPMENT FUND GAINS QUARTER MILLION WHILE MAY MEETINGS ARE IN PROGRESS

The Unitarian Development Fund leaped forward by more than a quarter of a million dollars during the May meetings.

Percival F. Brundage, general chairman of the campaign, told a luncheon meeting at the John Hancock Building in Boston, May 24, that a total of $2,250,000 announced a week earlier had advanced to $2,534,000 in pledges and commitments.

The luncheon was jointly sponsored by the Development Fund and the United Unitarian Appeal. Wallace Adler of Cleveland, Ohio, president of the Appeal, also participated in the program.

Mr. Brundage pointed out that earlier funds realized from the Development Fund campaign were already at work. He stated that the American Unitarian Association has allocated $119,966 for such items as additional staff to serve new churches, scholarship aid to theological students, an associate directorship in the Department of the Ministry, and establishment of a new office of Unitarian Information.

Principal speaker at the luncheon was Dr. James R. Killian, Jr., chairman of the corporation of Massachusetts Institute of Technology and moderator of the AUA. His address is printed elsewhere in this issue.

Mr. Brundage reported that $1,202,000 of funds had been pledged as advance gifts. Church campaign commitments totaled $1,332,000. He stated that one million dollars had already been received in cash.

Mr. Brundage said that twenty-four churches and fellowships have completed their campaigns for the joint Development Fund-United Unitarian Appeal effort, and that 112 others have passed the first stages or have raised almost the entire amount requested.

United Appeal Elects Three New Directors

Three new directors were elected by the United Unitarian Appeal at its annual meeting at the University Club of Boston, May 23.

They are the Rev. Horace F. Westwood, minister of the First Unitarian Church of Houston, Texas; Gilbert Weisner, president of the Northwest Wire Rope Company, Oakland, California; and Donald A. Field of Oradell, New Jersey, supervising economist for the New York Telephone Company.

Principal officers were re-elected. They are Wallace Adler, assistant to the president of Preformed Line Products Company, Cleveland, Ohio, president; Herbert W. Eber, professional psychologist of Birmingham, Alabama; and Howard M. Hess, associate dean of engineering at Wayne State University, Detroit, Michigan, vice-presidents; Dunbar Holmes, a partner in the Boston law firm of Hill, Barlow, Goodale and Adams, clerk; Roger Burton, Manhasset, New York, architect, treasurer; and Wesley E. Bevins, Jr., Marblehead, Massachusetts, assistant dean of the Harvard Law School, assistant treasurer.

The Appeal has been engaged in the past year in a joint campaign with the Unitarian Development Fund.

The joint campaign will be continued into the coming church year.

Victor Bovee

Robert B. Johnson

BOVEE NAMED EDITOR OF UNITARIAN REGISTER; ROBERT B. JOHNSON APPOINTED NEWS EDITOR

Victor Bovee, Needham, Massachusetts, has been named editor of *The Unitarian Register;* he had been acting editor since February, 1959. His appointment was announced by Dr. Dana McLean Greeley, president of the American Unitarian Association, and Edward Darling, director of the Department of Publications, after confirmation May 25 by the AUA Board of Directors.

Mr. Bovee announced the appointment of Robert B. Johnson, a former president of Liberal Religious Youth (Unitarian-Universalist), as news editor.

As a result of the discontinuation of the Board of Contributing Editors by the AUA board in October, 1958, Mr. Bovee will have full responsibility for the content of the *Register.* The Board of Contributing Editors had been established in 1948.

Mr. Bovee came to the *Register* in August, 1956, as managing editor and news editor, from Springfield, Missouri, where he was assistant news editor of the Springfield *Daily News* and an editorial writer for the Springfield *Leader & Press.* He was a co-founder and first president of the Unitarian Fellowship of Springfield. Earlier, he had been a reporter, city editor, telegraph editor, and state editor for the Sioux City (Iowa) *Journal-Tribune* newspapers; telegraph editor of the Marshalltown (Iowa) *Times-Republican;* and a copy editor for the Des Moines (Iowa) *Register.* He also had been news editor and newscaster for radio stations in Omaha, Nebraska, and Sioux City.

Mr. Bovee is a veteran of Army service in World War II. He is a 1935 graduate of Iowa State Teachers College, Cedar Falls.

Mr. Johnson, born in Bangor, Maine, was graduated from Tufts University, Medford, Massachusetts, in 1956.

In 1952, he was elected a trustee of the Universalist Youth Fellowship and in 1953, a trustee of the newly-organized LRY. He was president of LRY from 1954 to 1956.

Beacon Editor Returns From European Duties

Dr. Philip Rieff, for ten years Beacon Press's academic editor, has returned from the University of Munich, Germany, where he has been on leave from the University of California since September, 1959.

Dr. Rieff represented Beacon Press in visits to all major English publishers and also made side trips in Italy, Germany, and France in search of material for future Beacon books. His first European selection for Beacon, *The Rebels* by Brian Crozier, will be published in September.

Dr. Rieff is conducting two seminars at Harvard University this summer.

Administrative Position To Ferdinand A. W. Wilder

Ferdinand A. W. Wilder, Hyde Park, Massachusetts, has joined the administrative staff of the American Unitarian Association as buildings superintendent and purchasing agent, effective May 9.

Mr. Wilder had been manager of the mimeograph-mailing room since 1956.

Visitors Must Re-Learn Way Around at 25 Beacon Street

Even frequent visitors to American Unitarian Association headquarters at 25 Beacon Street, Boston, found this summer that they must learn their way around again. Office space was reshuffled as a result of the occupation of a remodeled five-story building at 6 Mount Vernon Place.

The Alliance of Unitarian Women, the Unitarian Laymen's League, and the Unitarian Church of the Larger Fellowship moved their offices to the building, known as the Frederick May Eliot House, in mid-June. Offices also were established there for the AUA College Centers Committee and the Committee on World Responsibility.

All of the agencies involved emphasized that despite the move, their mailing address would continue to be 25 Beacon Street.

Vacation of space at 25 Beacon Street provided additional rooms for executive offices on the third floor and made possible the concentration of Department of the Ministry and Department of Extension offices on the fourth floor. Space also became available for the new Communications Center.

Frederick May Eliot House was open for inspection during May meetings, and many delegates visited it.

The building is named for the late president of the AUA who died in 1958. A first-floor conference room is named for Louis Craig Cornish, AUA president from 1927 to 1937.

Mendelsohn Travels in Africa As Register Correspondent

The Rev. Jack Mendelsohn, Jr., chairman of the *Register* Advisory Committee, is traveling in Africa this summer, accredited as a *Register* correspondent. He left Boston June 14 on the first leg of a journey through west, central, south, and east Africa.

Mr. Mendelsohn, minister of the Arlington Street Chuch, Boston, planned to interview scores of African leaders and to be in Leopoldville June 30, when Congo became a free and self-governing nation. He also planned to live several days in the jungle village of Awo Omamma, where 30,000 members of the Ibo tribe are undertaking a unique experimental project in village development with Unitarian Service Committee support and field direction.

Mr. Mendelsohn also planned a special study of religious tensions in areas where traditional ju-ju cults, Christianity, and Islam are vying for the loyalties of newly-emerging peoples.

Dr. Hocking Addresses New Colloquium on God

"We have run into a period of the gravest disorder and possible catastrophe mankind has ever faced. But nothing in these troubles discounts the scientific method or the axiom of relevance. On the contrary, the apalling threat is a witness to our achievement in the analysis and control of nuclear energies. We cannot repudiate these powers merely because we have not tamed them. There is no going back on science nor technology," Unitarians attending the first annual Colloquium on God in the Modern World were told.

The speaker was Dr. William Earnest Hocking, Alford Professor emeritus of Natural Religion and Moral Philosophy, Harvard University. He addressed the colloquium on "God and the Modern World — With Special Reference to the Present World Struggle for Power and Peace," Saturday, May 21, in the meeting house of the First Parish in Cambridge, Massachusetts.

Dr. Hocking's lecture centered on a discussion of the attributes of God and their relation to the current world situation. "The wide modern drift toward an implicit atheism, toward a naturalism which negates supernature, a secularism which coddles the human wish . . . is based upon a valid denial of a false idea of God," he said.

"For whatever God means, he is not a substitute for, nor a competitor with, the sciences and arts of modernity.

"It is only through the awareness of the Direction-giver that human life becomes fully human . . . lived in the presence of a higher court of judgment and care. Through this awareness, solitariness is relieved both of its sting . . . and of its indifference."

Dr. Hocking said that all sciences ultimately must be related to this "higher law." "There are no closed sciences," he emphasized.

The Colloquium on God and the Modern World formerly was known as the Cosmotheist Society. New bylaws were adopted at a meeting of its members Friday, May 20, changing the name.

Directors elected for three years are the Rev. Ronald M. Mazur, Stow, Massachusetts; the Rev. Philip M. Larson, Jr., Chelmsford, Massachusetts; and Dr. John F. Hayward, Chicago, Illinois; for two years, Dr. Ernest Cassara, Medford, Massachusetts; the Rev. Ralph N. Helverson, Cambridge, Massachusetts; and the Rev. Rhys Williams, Boston, Massachusetts. Directors elected for one year are the Rev. John Ruskin Clark, San Diego, California; Dr. Jacob Trapp, Summit, New Jersey; and the Rev. Herbert F. Vetter, Jr., Milton, Massachusetts.

MALCOLM R. SUTHERLAND ELECTED HEAD OF MEADVILLE THEOLOGICAL SCHOOL

The Rev. Malcolm R. Sutherland, who has been executive vice-president of the American Unitarian Association since February, 1959, has been elected president of Meadville Theological School, Unitarian-Universalist seminary in Chicago, Illinois. He will begin his new duties in the fall.

Election was by the school's Board of Trustees at its regular meeting June 7 in Chicago. Announcement was made by Frank H. Schramm, chairman of the board, and Dr. Sidney E. Mead, president of the school, who said the election was unanimous.

Dr. Mead announced his resignation, effective in the fall, to return to full-time teaching and research May 21 after a special meeting of the board in Boston. He has accepted a position as professor of American church history at Southern California School of Theology, Claremont.

The changes followed a decision in April to dissolve the Federated Theological Faculty of the University of Chicago, with which Meadville had been affiliated since 1943. Meadville has arranged an individual affiliation with the university.

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Mr. Sutherland was appointed to his AUA position in February, 1959, by Dr. Dana McLean Greeley, president. He has been serving on leave of absence from the ministry of the First Parish (Unitarian), Milton, Massachusetts, which he has held since 1954. He was minister of the Thomas Jefferson Memorial Church, Charlottesville, Virginia, from 1945, when he was ordained, to 1954.

During past summers, Mr. Sutherland has been a field representative for the Unitarian Service Committee, Inc., in Mexico and the Southwest.

Malcolm R. Sutherland

A graduate of Meadville and the University of Chicago, from which he received a Bachelor of Divinity degree in 1945, Mr. Sutherland also holds a Master of Science degree from Western Reserve University, Cleveland, Ohio, and a Bachelor of Arts degree from Miami University, Oxford, Ohio.

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Dr. Mead was elected president of Meadville and of the Federated Theological Faculty in 1956. He had occupied the James Freeman Clark chair of church history at Meadville and since 1941 had been a member of the faculty of the Church History Department of the Chicago Divinity School. He also had been a member of the university's History Department faculty since 1953.

Dr. Mead joined the Unitarian Church of the Larger Fellowship in 1953 and later the First Unitarian Society of Chicago.

Born in Minnesota, Dr. Mead attended the University of Redlands in California and later studied two years at Yale Divinity School. He received a Master of Arts degree in 1938 and a Doctor of Philosophy degree in 1940 from the Chicago Divinity School.

Dr. Mead expressed "high commendation" of the Meadville board's choice of Mr. Sutherland to succeed him.

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Meadville Theological School, a Unitarian seminary, was founded in 1844 in Meadville, Pennsylvania. It moved to the University of Chicago campus in 1926 and later was joined by Lombard College, a Universalist seminary at Galesburg, Illinois.

Meadville and three other theological schools formed the Federated Theological Faculty of the university in 1943. Associated with Meadville were the Chicago Divinity School (Baptist), the Disciples of Christ Divinity House, and the Chicago Theological School (Congregationalist).

Meadville, the Disciples of Christ Divinity House, and the Chicago Divinity School announced April 27 their withdrawal from the federated faculty, which will be dissolved by May 1, 1963.

Mr. Schramm and Dr. Mead reported that Meadville has negotiated an individual affiliation with the university that will give it all the advantages it enjoyed under the federation and "perpetuate the cordial and co-operative relationships that have always existed between Meadville and the university."

NATIONAL LEADERSHIP CONFERENCE OFFERS STIMULATING PROGRAM, SUN, SAND, AND SEA

A stimulating program for religious liberals and a variety of social and sight-seeing events, most of which could not be duplicated elsewhere, combine with sun, sand, and sea to attract Unitarian and Universalist registrants to the 1960 National Leadership Conference scheduled October 29 through November 6 at Miami Beach, Florida.

The program includes daily morning sessions directed by Dr. Fred E. Fiedler, director of the Group Effectiveness Research Laboratory of the University of Illinois, and afternoon sessions and workshops for women, laymen, youth advisers, and persons interested in religious education.

Major events tentatively planned include an address by a widely-known speaker the night of October 30, an all-day cook-out at Crandon Park, and a "fiesta dinner" the evening of November 4.

Sight-seeing functions are expected to include an Everglades boat trip, visits to the "Seaquarium" and "Parrot Jungle," an expedition to the Deering estate, and swimming, boating, and fishing events as may be desired by delegates. Time will be allowed for such individual activities as golf and sunbathing.

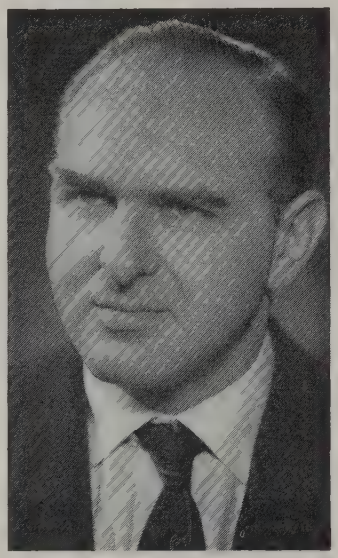
National Leadership Conferences have been sponsored since 1949 by the Alliance of Unitarian Women (formerly the General Alliance of Unitarian and Other Liberal Christian Women). This year, for the first time, the conference will be sponsored co-operatively with four other groups: the Unitarian Laymen's League, Liberal Religious Youth (Unitarian-Universalist), the Council of Liberal Churches (Universalist-Unitarian), Inc., and the Thomas Jefferson Unitarian Conference.

Conference headquarters will be the Barcelona Hotel, where registrants will have a special rate of $9 a day, including breakfast, dinner, and tips. Registration fee for the conference itself will be $10.

Numerous officials of the two denominations and the sponsoring groups plan to attend.

Dr. Fiedler, morning session leader, is a Fulbright research scholar who received the "outstanding research" award of the American Personnel and Guidance Association in 1953. He is the author of *Leader Attitudes and Group Effectiveness* and co-author of *Boards, Management and Company Success.*

Subjects of afternoon sessions for women are Women's Role in the Liberal Church, Universalist and Unitarian Women, Alliance Presidents and Their Job, and Programs for Women's Groups.



Dr. Fred E. Fiedler

Religious education topics will include Adult Role of the Teacher and Parent, Values and Experiences of Spiritual Significance, Education at the Center of the Church and Fellowship, Adult Programs for Liberals, and Publicity and Public Relations.

There also will be a session on the Laymen's League and its work in developing church membership and one on the role of the LRY adviser.

Alaska Unitarians Plan Discussion of Crises

Alaska Unitarians will hold their third annual conference at King's Lake Camp, Wasilla, August 26-28.

Conference theme will be "Liberal Religion and Today's Crises." Alaskan problems of juvenile delinquency, mental health, and native welfare, as well as general problems of nuclear testing and disarmament, segregation, and refugees will be discussed.

Services for special occasions will be demonstrated. There will be an actual dedication service for infants, a demonstration of a Unitarian marriage ceremony, and the format of a memorial service will be presented.

The Anchorage fellowship will be host, but Palmer and Fairbanks fellowships are assisting in planning. Stanley Erickson, Anchorage, is conference chairman.

Unitarians Urged to Contact 'Eternal Creative Force'

Modern man's task is to recognize the symbolic quality of experience and to "get into living contact with the eternal creative force that is behind the formation of all symbols," a depth psychologist told Unitarians at May meetings.

"Hidden in this flowing elemental imagery is the source of meaning in human existence," Dr. Ira Progoff, Madison, New Jersey, declared.

Dr. Progoff addressed the Colloquium on the Nature of Man the night of May 21 at the First Church in Boston. He is director of the Institute of Depth Psychology at Drew University.

"The distinctive quality of man," Dr. Progoff said, "is that he requires meaning in his life to guide him and motivate him for survival. Without meaning, he feels out of connection to life, ceases to function and so dies.

"Out of the flow of the psyche, man in many civilizations has found symbols and beliefs about the sacred that have served to give him a sense of meaningfulness in his existence and thus have enabled him to strive on in his life and survive.

"Now we can recognize that all special symbols which have served to give meaning to life are representations of the ongoing flow of elemental imagery which underlies them. Here is the eternal subterranean river that eludes the landlocked lake and find its way out to unite with the great sea."

A discussion was conducted after the lecture by members of the colloquium with a panel opening debate. Members of the panel were Dr. A. H. Maslow, Brandeis University; F. L. Kunz, executive vice president, Foundation for Integrated Education; Dr. Donald Hatch Andrews, Johns Hopkins University; Robert Greenleaf; and Dr. Henry Margenau, Yale University.

Joseph Priestley Conference Elects Mrs. Stough President

Mrs. Ada Barnett Stough, a member of the Fairfax, Virginia, Unitarian Church, was elected president of the Joseph Priestley Conference of Unitarian Churches during its April meeting at the First Unitarian Church of Philadelphia, Pennsylvania.

Theme of the conference was "Leadership in a Free Religion." Discussions and panels were based on questionnaires sent to churches and fellowships in the conference asking for information about leadership, duties of boards of directors, and ministers, and lines of responsibility.

The 1961 conference will be held at the First Unitarian Church of Wilmington, Delaware.

Universalists Launch Million-Dollar Drive

A million-dollar Development Fund campaign has been launched by The Universalist Church of America to assist in fulfilling an enlarged role in liberal religion as it approaches consolidation with the American Unitarian Association.

"Unitarians have undertaken a Development Fund to strengthen their denomination," Dr. Philip Randall Giles, general superintendent of the UCA, dedeclared, "and Universalists must accept their share, too, in undergirding the advance of liberal religion."

"Both Universalism and Unitarianism have grown rapidly when separate," he added, "and I predict they will grow faster than ever when united. Universalists welcome the chance provided by this campaign to nourish the growth."

The fund will assist in the recruitment and education of ministers, with probable assistance to Crane Theological School at Tufts University, Medford, Massachusetts, and the Theological School of St. Lawrence University, Canton, New York, both founded by Universalists. It also will be used for expansion of religious education services, the establishment of layled fellowships and new churches, increase of building and loan funds, and augmentation of the work of Universalist Service Committee, which conducts relief and social service projects in many parts of the world.

Dr. Joseph Barth Elected As Member of AUA Board

Dr. Joseph Barth, minister of King's Chapel, has been elected a member of the Board of Directors of the American Unitarian Association for a one year term. He will replace Dr. Ralph F. Fuchs, Bloomington, Indiana, who will be in Europe during the 1960-61 year.

Election May 25 was by the board, which is authorized by AUA bylaws to fill any vacancy in its membership until adjournment of the next annual meeting.

Dr. Angus MacLean Named St. Lawrence Dean Emeritus

Dr. Angus H. MacLean, retiring dean of the Theological School of St. Lawrence University, Canton, New York, has been named dean emeritus by the school's board of trustees. Announcement was at a recognition service for the 1960 graduating class, at which Dr. MacLean was speaker.

Dr. MacLean will become senior associate minister of the First Unitarian Church of Cleveland, Ohio (Unitarian-Universalist).

JUDGE BROOKS FINDS YEARS' DUTIES ARDUOUS, BUT UNITARIAN AWARD 'COVERS EVERYTHING'

"The American Unitarian Association salutes Judge Lawrence G. Brooks as a true and consistent liberal who has brought statesmanship into the church."

Dr. Dana MacLean Greeley, president of the AUA, with these words cited Judge Brooks at the presentation of the annual Unitarian Award, May 24, at John Hancock Hall in Boston.

The award was presented during the anniversary banquet sponsored by the AUA as part of May meetings week.

Judge Brooks has been chairman of the AUA Board of Directors since 1946. He has served as a director of the Unitarian Service Committee, and has been active in numerous community organizations.

Judge Brooks "has never failed to give loyal support to two administrations of the denomination. . . . He has faithfully served the institution without ever manifesting the sectarian spirit," the citation continued.

Judge Brooks accepted the award with a speech recalling the several generations of Unitarian leaders he had known. He spoke of Edward Everett Hale, "that massive shaggy figure"; President Charles W. Eliot of Harvard who sat erect during sermons at the First Parish in Cambridge, Massachusetts, "and slowly revolved one thumb around another."

Judge Brooks concluded his remarks by stating:

"It has been a great experience for me. It has been arduous, but a meeting like this is an award that covers everything."

Dr. Here Faber, a secretary of the International Association for Liberal Christianity and Religious Freedom (IARF), brought greetings from that organization to the delegates.

"In the international field liberal religion must play a great role in this century," he said. He urged American Unitarians to send a large delegation to the 1961 IARF conference in Davos, Switzerland. "I hope that you will be there as representatives of the type of religion that in the future for us in Europe will be becoming more and more important," he said.

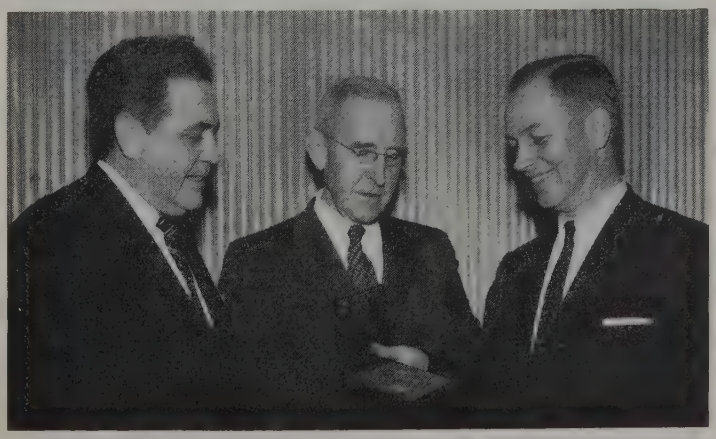
Following the banquet delegates were taken by bus to historic Faneuil Hall in Boston for a dramatic presentation marking the Theodore Parker Centennial.

Dr. Leo Szilard Named Humanist of the Year

Dr. Leo Szilard, professor of biophysics at the University of Chicago, has been named Humanist of the Year 1960 by the American Humanist Association.

Dr. Szilard was a pioneer in the development of nuclear energy and, together with Enrico Fermi, achieved the first self-sustained chain reaction in 1942. His more recent work has been in biology, investigating the growth, mutation, and genetics of bacteria and bacterial viruses.

The citation presented Dr. Szilard by the American Humanist Association read in part: "His brilliant achievements in many sciences, pure and applied, have opened up new universes of discovery. He has alerted mankind to the necessity to seek new and fresh approaches to the problems of attainment of peace on earth."



UNITARIAN AWARD TO JUDGE BROOKS: The seventeenth annual award of the American Unitarian Association for service to Unitarianism was presented to Judge Lawrence G. Brooks (center), chairman of the Board of Directors of the AUA. Presenting the award at the Anniversary Banquet, May 24, in Boston, are the Rev. William P. Jenkins (left), Rochester, New York, and Dr. Dana McLean Greeley, AUA president.

HOLMES-WEATHERLY AWARD TO SHUTE: J. Ray Shute, Monroe, North Carolina, receives from Mrs. A. Powell Davies, president of the Unitarian Fellowship for Social Justice, the framed scroll signifying the annual Holmes-Weatherly Award as Mrs. Paul Blanshard, UFSJ executive director, looks on.

UFSJ TALLIES UP AFTER YEAR OF GROWTH: EIGHTY-SEVEN UNITS IN FORTY-ONE STATES

Marked growth of the Unitarian Fellowship for Social Justice during the past year was reported by Mrs. A. Powell Davies, president, at its two-day annual meeting May 21 and 22 in Boston.

Ten resolutions were adopted during the meeting, four of them pertaining to race problems. Of the four, one indorsed sit-ins.

Members heard an address by Senator Harrison A. Williams, Jr., of New Jersey, at their annual dinner May 21 in the Arlington Street Church. (*See page 8.*) The annual Holmes-Weatherly Award was presented J. Ray Shute, Monroe, North Carolina, for "his dedication and outstanding accomplishments in the field of social justice . . ."

Mrs. Davies reported the UFSJ now has one thousand members in forty-one states, eighty-seven chapters, and thirteen life members.

Mrs. Paul Blanshard, executive director, listed the following newly-chartered chapters: South Peel, Ontario, Canada; Contra Costa, Walnut Creek, California; Buffalo (New York) Day Group Women's Society; Mid-Hudson, Newburgh, New York; Philadelphia (Pennsylvania) Women's Alliance; Norfolk, Virginia; Indianapolis, Indiana; First Church, Philadelphia; and Charlotte, North Carolina, Women's Alliance.

Racial discrimination resolutions indorsed sit-in strikes, boycotting, and picketing of enterprises whose policy it is to discriminate against Negroes; called for action to halt segregation of patients and exclusion of Negro physicians and nurses in hospitals; called for support of the National Association for the Advancement of Colored People, Congress on Racial Equality, Southern Christian Leadership Council, and various students groups in their efforts to end segregation; and urged the President of the United States to exercise positive leadership to assure equal justice under law in the public schools.

In international affairs the UFSJ supported "organized opposition to the discontinuance of the ban on nuclear testing." It also indorsed Senate Resolution 94, 86th Congress, to abolish the Connally Reservation under which the United States, in matters of judicial review, reserves the right to determine unilaterally whether subject matter is within the jurisdiction of the International Court of Justice.

Another resolution called upon New Hampshire authorities to release Dr. Willard Uphaus from jail, to which he was committed for contempt of court after refusing "to submit to the interrogation of the Attorney General of New Hampshire, purportedly investigating subversive activities." The resolution deplored his imprisonment as "a serious erosion of the First Amendment."

The UFSJ favored federal aid to public education but opposed granting of federal funds to private or parochial schools. It also reaffirmed its opposition to capital punishment.

In another resolution, it requested *The Unitarian Register* to restore to its pages the column, "A Unitarian in Washington," by Mrs. Blanshard.

Charles Hutchinson, College Park, Maryland; the Rev. Ralph Stutzman, Springfield, Massachusetts; and Mr. Shute were named to the Nominations Committee to select 1961-63 officers.

Peace Fellowship Urges Spy Flight Resolution

Members of the Liberal Religious Peace Fellowship (Unitarian-Universalist) generated a proposed resolution favoring a declaration of national policy that "no further espionage flights will be made over the territory of the Soviet Union or any other nation" on the occasion of their annual meeting May 20 in Boston.

Sufficient signatures were obtained to enable presentation to the Business Committee of the American Unitarian Association. The wording did not appear, however, in a substitute resolution on disarmament which the committee reported to the floor.

Signers were obtained after the organization heard James P. Warburg, director of the American Academy of Political and Social Science, sharply criticize the federal administration for ordering espionage flights over Russia.

Mr. Warburg charged that the United States is failing to plan for the future except in terms of a continuing cold war.

The United States, Mr. Warburg said, should declare complete disarmament to be its goal. Until the goal is fully defined, he said, "disarmament talk" merely serves to relieve tensions and gain time.

Mr. Warburg said disarmament must be enforced under world law. World law, he added, can be enforced by a supra-national body, created by its members and equipped with an adequate police force.

As an intermediate step, he suggested that three or four powers agree on total disarmament, ban nuclear weapons, and agree not to give information about them to other nations which have not renounced them.

Society for Alcohol Education Gives Demonstration of Alcometer

A demonstration of the "Alcometer," a machine which determines automatically the alcoholic content of the blood by taking samples of the breath, was featured at the annual dinner meeting of the Unitarian-Universalist Society for Alcohol Education, May 21, at the First Parish in Cambridge, Massachusetts.

Dwight S. Strong, vice-president of the society, explained the operation of the machine, purchased for demonstration to police departments and social agencies.

Officers elected at the meeting are the Rev. Roy B. Wintersteen, Warwick, Rhode Island, honorary president; Professor Richard D. Pierce, Boston, president; Mr. Strong, Boston, vice-president; Dr. William H. Gysan, Beverly, Massachusetts, executive and corresponding secretary; Robert F. Needham, Concord, Massachuetts, treasurer, and Mrs. James Luther Adams, Cambridge, Massachusetts, recording secretary.

USC AUDIENCE TOLD THAT AFRICA, ASIA NEED AID FROM PRIVATE ORGANIZATIONS

More than 400 May meeting delegates heard Dr. Vera M. Dean, editor of the Foreign Policy Association *Bulletin* and *Headline Series,* discuss the difference and similarities between two giant continents. Her presentation at John Hancock Hall the evening of May 19 opened three days of Unitarian Service Committee activities.

Mrs. Dean told her audience that Africa's most crucial political problem is that of welding many tribes into national states capable of surviving. She declared: "These peoples newly emerging from Western colonial rule are struggling to improvise political institutions to meet their practical needs."

She added that the African states also must tackle without delay the economic and social problems for which their newly aroused peoples demand prompt solutions.

Population pressures are not as great in Africa as in Asia, she said, but they are emerging as public health and improved medical aids curtail the death rate.

"In their struggle to modernize the tasks of the twentieth century and to improve the welfare of their peoples, the African and Asian countries need not only the financial and technical aid of governments, but also the aid of dedicated private organizations," she said.

Mrs. Dean said that the USC, through such projects as the rural education demonstration and teacher training center in Cambodia and the village improvement and leadership training project in Nigeria, is playing a significant role in accomplishing two objectives for underdeveloped countries. It encourages local responsibility and seeks to make sure that there will be local support in years ahead for the projects it undertakes. Thus the USC, without fanfare, plants in the soil of Asian and African countries the seeds for long-term future growth, she said.

Colonialism, Dr. Dean said, is no longer the province of the white exploiting the colored. She used the Chinese invasion of Tibet as an example of Asian exploiting Asian.

Commenting on recent racial violence in South Africa, she pointed out that Ethiopia, Ghana, Tunisia, Guinea, and Liberia all indicated their desire not merely to deplore the actions of the white man, but to make it possible for him to reform his ways — "to build a bridge and not a wall," as Ambassador Henry Cabot Lodge, head of the United States delegation to the United Nations, put it in his speech to the Security Council.

Three visits to India have convinced Mrs. Dean that, despite great odds, the Indians, with their political vitality and their philosophy of reconciling extremes, are determined to improve their living standards by democratic, voluntary methods and to play a constructive role on the world scene.

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The Board of Directors and annual corporation meetings were held May 21. Reports were presented by three project participants. Galen Martin, USC field director, reported on his work in desegregation in Knoxville, Tennessee. Dr. Alex Burgess, director of medical education at Miriam Hospital, Providence, Rhode Island, who recently returned from Israel, spoke on USC's medical exchange program between Miriam Hospital and the Poriah Hospital in Israel. Attorney Harry Van Cleve, chairman of the Board of Directors for the Columbia Heights Boys Club, Washington, D.C., outlined current developments on that project.

USC staff members also reported on their respective projects. Mrs. Dudley Moore, director of community services, announced that the Navajo Tribal Council had voted to appropriate $10,000 for the operation of the Gallup Indian Community Center.

At the annual corporation meeting, bylaws were approved as revised and election of board members took place. Re-elected were: vice-president, Dr. Harry C. Meserve, Westport, Conn.; secretary, Mrs. R. Crary Young, Boston; treasurer, Sanborn Vincent, Boston; Dr. Daniel S. Cheever, Cambridge, Mass.; Peter I. B. Lavan, New York City, and Mrs. Robert W. Merritt, Plainfield, N. J.

Newly elected board members are the Rev. Jack Mendelsohn, Jr., Boston; the Rev. Malcolm R. Sutherland, Jr., Milton, Mass.; Dr. Frank E. Tiller, Houston, Tex.; Harry R. Van Cleve, Alexandria, Va., and Carleton W. Washburne, New York City.

Following the corporation meeting, the board met and re-elected Laurence M. Channing, Boston attorney, president for a one year term.

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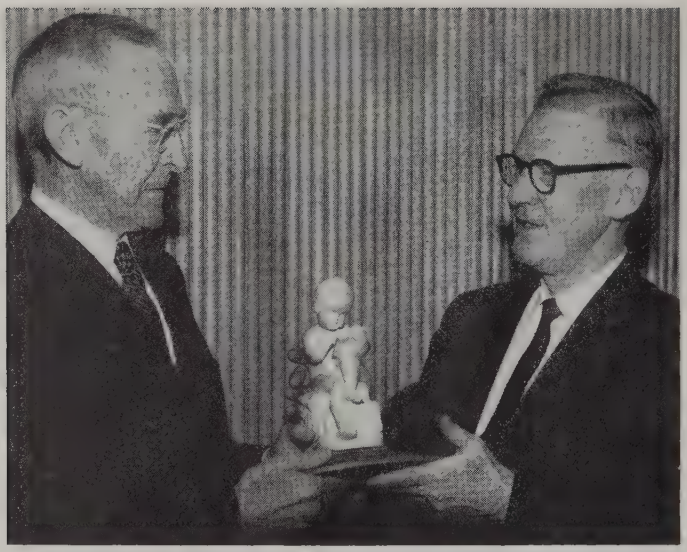
Approximately 100 persons turned out for the annual USC "open house" May 20. Board and staff members were hosts, answering questions on the USC's worldwide program. Slides were shown featuring projects in Cambodia, Korea, and Nigeria.

EUGENE B. TEIXEIRA

USC HEARS DR. VERA DEAN: Dr. Vera M. Dean, editor of the Bulletin *of the Foreign Policy Association, discusses the program of the Unitarian Service Committee with members of its staff before her lecture May 19 at John Hancock Hall, Boston. With Mrs. Dean are Mrs. Dudley Moore (center), director of community services for the USC, and Miss Helen Fogg, USC director of social work and education.*



FOR TWENTY-FIVE YEARS SERVICE: Dr. Ernest W. Kuebler (right), administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc., receives a special award from Judge Lawrence G. Brooks, chairman of the Board of Directors of the American Unitarian Association. The board conferred the award, a figurine which soon acquired the title of "The Ernie Award," for Dr. Kuebler's twenty-five years of service to the AUA in religious education.

SEVEN HUNDRED UNITARIANS, UNIVERSALISTS ATTEND LARGEST EDUCATION DAY PROGRAM

More than seven hundred Unitarians and Universalists attended the largest Education Day conference ever sponsored by the Council of Liberal Churches (Universalist-Unitarian), Inc., May 21, at the Hotel Bradford, Boston.

Delegates found a varied program planned for them, including four major addresses and a panel discussion during the morning, and nine discussion groups during the afternoon. A dramatic review of the past twenty-five years of liberal religious education was presented during the luncheon.

Workshop leaders and speakers were drawn from five colleges as well as the two denominations. More than ten thousand books and pamphlets were distributed during the sessions.

The four morning speakers included Dr. Angus H. McLean, dean emeritus of the Theological School of St. Lawrence University, Canton, New York; Dr. Philip R. Giles, general superintendent of The Universalist Church of America; Dr. John F. Hayward, assistant professor of philosophical theology at Meadville Theological School, Chicago, Illinois; and Dr. Evelyn Goodenough, director of the Eliot Pearson School, Tufts University, Medford, Massachusetts.

Participants in the panel discussion were the Rev. John Papandrew, the Rev. Richard D. Leonard, and Mrs. Walter A. Wannerstrom, all of The Community Church of New York, New York.

Morning speakers emphasized involving children directly in religious education through open discussion, interpretation of familiar myths, concrete examples, and social action projects.

Dr. MacLean said that "Certain aspects of Christian theology are not clearly in harmony with the basic assumptions and insights of educational psychology," in his talk on "The Theological Dilemma in Religious Education."

Dr. MacLean analyzed the difficulties of teaching theological concepts by modern educational methods and made three recommendations toward a solution of the problem.

"There is in experience a profound ground of undifferentiated and unarticulated responses to life and the universe and to people that can and has been identified as religious. . . . My point here is to underscore the importance of what happens to man prior to theologizing in the narrow sense as something that should allay some of the anxiety and dissensions over the use of creedal statements with the young." Churches should recognize the potential of this early experience and develop it in their theological education, he said.

Difficulties in teaching religion will remain "unless churches encourage the full and conscious involvement of the learner in identifying the truth," Dr. MacLean said.

"We should concentrate more upon values and attitudes and procedures that keep a person growing in religiousness as the continuing elements in experience, and let the tentative findings, or limitations of reality we grasp, fully serve these as they may. . ."

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Dr. MacLean's plea for increased use of personal experience in religious education was reinforced in another of the morning lectures.

Dr. Goodenough, in a talk on "The Development of Spiritual Resources in the Young Child," said:

"The little child learns from concrete representation and from feelings, and his first envisaging of spiritual values comes from the character of the persons bringing him up. . . . the adult must have his spiritual ideas and ideals not as formulae or catachetical magic but as controlling principles in his own conduct."

Dr. Goodenough also emphasized telling myths in answer to children's questions. "Many questions about mankind and the universe neither scientists nor theologians understand, and the child, like most adults, is not ready for the uncertainty of our ignorance. But the child is ready to go into a world of creative imagination. . . . The adult should be ready to go into this world with the child, not freezing his imagination with formulae, but stimulating it with suggestive myths."

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The use of myth in religious education was also considered in another morning lecture, presented by Dr. Hayward.

"Certain kinds of dramatic literature are crucial in ordering a person's total response to the drama of life. . . . The kinds of stories a person likes are apt to have a great effect upon the kind of story he lives," Dr. Hayward said. "Reality itself, not man alone, is conceived dramatically in myth."

"Underlying Western culture are two sets of stories, one finding its model in ancient Greece and the other in ancient Israel," Dr. Hayward continued.

Dr. Hayward contrasted the two traditions, stating, "The Greek and Anglo-Saxon pride of power and honor is forever at variance with the Jewish-Christian rejoicing in the Lord and forgiveness of the enemy."

"If America has had any unique mission," Dr. Hayward concluded, "it is to be the foundry wherein the strong metals of Greece and Israel are heated and forged into a new level of resolution and united power. This, and no less than this, is also the destiny of the liberal church."

Participants in the panel discussion on "Religious Education and the Survival of Democracy" stressed the development of social concerns through religious education and the participation of religious groups in social action.

"The religion of justice and righteousness cannot be severed from the everyday life of the community, for it must enter into the very fabric of life to strengthen substance and structure," Mr. Papandrew declared.

Mr. Papandrew's statements were emphasized by the second speaker, Mrs. Wannerstrom:

"Only insofar as the local church continues to be a force for the reconstruction of society will it be possible for the denomination and the individual member to promote the religious approach to the questions of social injustice. . ."

How young persons may be prepared for democratic leadership was the topic of the third panelist, Mr. Leonard.

"Our children need not only the spoken word, but the project which will undergird the new knowledge," Mr. Leonard said.

Mr. Leonard said that classroom studies of various religious and social groups should be supplemented by "trips to other institutions of religion" and "living experiences in which appreciation between races is developed."

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Dr. Giles, speaking on the topic, "The Place of Tradition in Liberal Religious Education," first defined his subject by stating: "All that we do and are, and all the relationships within the church, are in the truest sense religious education. . ."

"Our heritage," Dr. Giles said, "is compounded of two elements: confidence and skepticism, which when combined form the *sine qua non* of the method or process to which we are committed as liberals.

"The heritage is passed on in two ways. . . . There is the verbal teaching, and there is the non-verbal whose importance cannot be overstated. For children particularly the harmonious concurrence of the two is of crucial significance. . . ."

"The teaching of a tradition, a heritage, is something that every institution and every group does. . . . The liberal has every need to buttress his heritage of greatness through the verbal and nonverbal teaching of an overriding confidence which is shot through with healthy skepticism."

Dr. Ernest W. Kuebler, CLC administrator, who has worked twenty-five years in religious education for the American Unitarian Association and the CLC, was honored during the luncheon program by staff and friends of the council. Miss Alice Harrison of the CLC staff presented him a leather brief case.

AFTER THE SERVICE: Two participants in the Anniversary Service held May 19 at the Arlington Street Church in Boston confer during the social hour which followed. They are the Rev. Jack Mendelsohn, Jr. (left), minister of the church, and Dr. Robert Killam, minister of the First Unitarian Church of Cleveland, Ohio, who delivered the sermon.

Superstitious Veneration Of Bible Termed Idolatry

Superstitious veneration of the Bible is idolatry, Unitarian and Universalist religious educators were told in a May meetings address.

"The Bible is a human book," the Rev. Jack Mendelsohn, Jr., minister of Boston's Arlington Street Church, said at a public meeting sponsored by the Liberal Religious Education Directors Association at the church.

"We cherish it and seek to have our children know and love it as part of their religious heritage, but superstitious veneration of the Bible is an idolatry quite out of keeping with minds capable of coping with today's spiritual problems."

The association includes both Unitarians and Universalists.

"Traditionally, religious educators are in a terrible fret to encase a child's mind in adult conceptions of God," Mr. Mendelsohn said. "For the liberal religious educator, the key task is to encourage a child to turn the idea of God this way and that, to exercise his natural curiosities, to look into the origins of various God-ideas, to trace their exciting histories, to seek for deepening experiences of God in terms of his own understandings and intuitions.

"A child's spiritual world is fresh and new, full of wonder and mystery. Our job, as religious educators, is to preserve and enhance the sense of wonder and not to smother it in premature dogmas and certainties. In fact, it is our task to help a child make his sense of wonder so indestructible that it will persist throughout life as an enduring protection against the inevitable frustrations and disenchantments of later years."

Historical Society to Give Prize for Historiography

The Unitarian Historical Society will present an Earle Morse Wilbur Prize for distinguished contribution to Unitarian historiography, it was announced at the annual meeting of the society, May 22, at the First Church in Boston.

The prize, the first of its kind, will be given annually beginning in 1961, the Rev. David B. Parke, vice-president of the society, announced.

Dr. Duncan Howlett, minister of All Souls' Church, Washington, D.C., was reelected president of the society. Mr. Parke, formerly assistant secretary, was elected vice-president; Dudley H. Dorr, Boston, treasurer; and the Rev. Rhys Williams, minister of the First Church in Boston, secretary.

Herbert E. Hudson, a student at the Starr King School for the Ministry, Berkeley, California, addressed the meeting on the topic, "The Quest for the Historical Parker." Text of his address will be published in *The Proceedings*, journal of the society.

PRESIDENTIAL TEA: Presidents of Unitarian and Universalist women's organizations meet at a tea held May 26 at Unitarian headquarters, Boston. They are (left to right) Mrs. Emery L. Hamlin, president of the Association of Universalist Women; Mrs. William W. Davies, III, past-president of the Alliance of Unitarian Women; and Mrs. Randall L. Thompson, newly-elected president of the Alliance.

UNITARIAN WOMEN ADOPT NEW BYLAWS, NEW NAME, ORGANIZATIONAL CHANGES

Unitarian women traveled to Boston for their seventieth annual meeting as members of one organization and left as members of another.

Delegates to the meeting of the General Alliance of Unitarian and Other Liberal Christian Women, held May 19-20 at the John Hancock Hall, voted to change the name of the organization, adopted new bylaws, and revised their purposes.

The new name of the organization is the Alliance of Unitarian Women. Other changes voted will take effect gradually, but all are to be in force by the close of the annual meeting in 1961.

Results of the changes will be an increase in the authority of the annual meeting, a reduction in the size of the Board of Directors by half, an increase in dues, and closer relationship with the denomination.

Delegates also selected topics for program emphasis during the coming year.

A total of 249 delegates were registered for the meeting.

Thursday morning sessions, May 19, were devoted to hearing reports of officers and committee chairmen. Delegates then recessed and met in small discussion groups for detailed consideration of the bylaws, program emphases, and resolutions which would be presented Friday. Results of the election of Mrs. Randall L. Thompson, Albany, New York, unopposed nominee for president of the Alliance, were announced at that time and she was declared elected for a three-year term.

At the beginning of the Friday morning sessions, delegates resolved the meeting into a committee of the whole for consideration of the proposed bylaws.

The three major changes in the bylaws proposed for the Alliance, a new name, increased authority for the annual meeting, and a reduction in the size of the Board of Directors, were the result of proposals made during the two-year self-study recently completed by the organization.

The bylaws were presented item by item to the delegates and delegates were asked to present amendments. Changes were made in the proposed bylaws in four places: name, authority of the annual meeting, authority of the board of directors, and purposes.

First item of consideration was the name of the organization. Three choices were proposed: General Alliance of Unitarian and Other Liberal Christian Women, Alliance of Unitarian Women, and General Alliance of Unitarian Women.

More than two-thirds of the delegates voted for Alliance of Unitarian Women and it was declared adopted with little debate.

The second amendment presented concerned authority of the annual meeting.

The Bylaws Committee moved the adoption of the following section:

The Annual Meeting is the means through which the members of the General Alliance shall exercise their ultimate responsibility for the policies and programs of the organization unless otherwise provided in these bylaws. It shall have the final authority on such matters as purposes, policies, programs, pattern of organization and finances.

There was no discussion of this amendment and it was adopted unanimously.

Amendments were also presented by the Bylaws Committee changing a section on duties of the Board of Directors from "The Board shall be responsible for determining and implementing the policies and program of the Alliance . . ." to "The Board shall be responsible for implementing the policies and program of the Alliance . . ." Other change to make the rest of this article consistent with this change were also proposed.

There was no discussion of these amendments and they were adopted unanimously.

Delegates then proceded to a discussion of purposes.

Purposes as presented in the proposed bylaws read:

To foster an association of liberal religious women devoted to the realization of those ennobling ideals to which Unitarians aspire;

To strengthen Unitarianism through the local church and by cooperation with other Unitarian groups;

To exemplify religious principles in all personal relationships;

To strive for the fulfillment of a human brotherhood of justice and peace.

Mrs. Ella Mae Proctor, Bethesda, Maryland moved to substitute "the" for "those enobling" in paragraph one and to delete paragraph three.

Considerable discussion followed. The president, Mrs. William W. Davies III, provided a release for the growing tension at one point by proposing: "We might simply drop the whole thing and substitute 'Love thy neighbor.' "

Mrs. Proctor's amendment was divided and delegates voted to substitute "the" for "those enobling" but retained the third paragraph.

Delegates then voted to strike "personal" from paragraph three.

One further amendment, providing for the use of Robert's Rules of Order in all meetings of the Alliance, was adopted.

Delegates then moved out of committee of the whole and voted unanimously to accept the amendments and the new bylaws.

Other motions passed during the morning meeting provided for:

The holding of membership meeting anywhere in the United States or Canada;

The raising of annual dues from fifty cents to one dollar per member, effective with the fiscal year starting July 1, 1961;

The establishment of regions coinciding with those of the American Unitarian Association, effective at the annual meeting in 1961; and

The establishment of a life membership fee of twenty-five dollars.

During the Friday afternoon meetings delegates discussed program emphases and resolutions.

Two major program emphases were adopted: support of the World Refugee Year and Mental Health. Delegates also voted to give special emphasis to the Unitarian Service Committee's clothing projects and alcohol rehabilitation program for Navajo Indians.

A special resolution to be presented to the American Unitarian Association and The Universalist Church of America in the event consolidation was voted the following Monday was then voted unanimously. The statement congratulated the two organizations for their work on consolidation and resolved that "the president of the Alliance of Unitarian Women meet with the leadership of the Association of Universalist Women for the purpose of considering activities which might be conducted jointly, and determining methods of work which will lead to greater cooperation in achieving our common goal to strengthen the work of the Unitarian Universalist Association."

Two other resolutions were adopted by the meeting.

The first was titled "Towards Human Survival":

Let it be the concern of the Alliance of Unitarian Women and of the Branch Alliances to acquaint themselves with the methods and encourage the growth of non-violent means for resolving international and domestic conflicts and, in so doing, let it be their concern to speak out clearly and with faith in their convictions . . .

The second resolution, titled "Equality," called on Unitarian women "to consider discrimination inflicted upon groups because of color, politics, religion, or sex," and ". . . to join in appropriate expression and action which will intensify efforts to put an end to such inequities where they exist."

A resolution commending Mrs. Davies, outgoing president, was adopted with standing applause and Mrs. Davies presented the gavel to Mrs. Thompson, the new president.

The meeting closed with the installation of the new president by the Rev. James M. Barr, minister of her home church, and Dr. Dana McLean Greeley, President of the American Unitarian Association.

Following the meeting delegates made a bus tour of historic houses in Salem, Massachusetts, including a dinner at the Unitarian church there.

LEAGUE HEARS LAYMAN: J. G. Puterbaugh, McAlester, Oklahoma, addresses the Unitarian Laymen's League luncheon, May 18, at the Arlington Street Church, Boston. Seated at the table are (left to right): H. Talbot Pearson, executive director of the league; and Dr. James R. Killian, Jr., moderator of the American Unitarian Association.

Two New Regional Officers Elected by Laymen's League

Election of two new regional vice presidents was announced at the annual meeting May 21 of the Unitarian Laymen's League at Arlington Street Church, Boston.

Henry H. Franklin, Peterborough, New Hampshire, will represent the Northern New England Region of the league. Harold Clark, Dallas, Texas, will represent the Southwest Region. Balloting was by mail.

Twelve other regional vice presidents were re-elected. They are Ross S. Ashbrook, Bay Village, Ohio; Robert Braucher, Belmont, Mass.; Gerald A. Brown, Palo Alto, Calif.; Paul E. Ewing, Jr., Toledo, Ohio; Edwin C. Frazier, Lancaster, Pa.; Roger T. Guthrie, Asheville, N.C.; Leonard M. Hunting, Portland, Ore.; Herbert H. Kieckhefer, Rockford, Ill.; Victor M. Knight, Toronto, Ont., Canada; Frederick T. McGill, Jr., Short Hills, N.J.; Oval Quist, Des Moines, Iowa; and Randall L. Thompson, Delmar, N.Y.

Norris H. Hoyt, Arlington, Massachusetts, secretary, and Earle T. Spear, Canton, Massachusetts, treasurer, also were re-elected. Fred A. Brill, Jr., Bala-Cynwyd, Pennsylvania, president, is in mid-term.

Two Unitarian Laymen's League Awards for the Encouragement of Scholarship were presented by Mr. Brill at a luncheon following the meeting. Recipients are Robert E. Carter, Somerville, Massachusetts, a student at Harvard Divinity School, and Rudolph C. Gelsey, Montreal, Quebec, Canada, a student at Meadville Theological School, Chicago, Illinois.

The luncheon program featured an address, "Selling a Reasonable Religion," by an 84-year-old Unitarian layman, J. G. Puterbaugh, McAlester, Oklahoma. The Rev. Donald G. Lothrop, minister of the Community Church of Boston, delivered a tribute to laymen. H. Talbot Pearson, executive director of the league, was master of ceremonies.

Democratic Society Seen As Answer to Communism

The only answer to communism is a democratic society, inspired and supported by a free faith and by moral principles such as Jesus and the major prophets of all ages have taught, Unitarians were told May 19 by their president at a May meetings supper.

Dr. Dana McLean Greeley warned that "tough words and retaliation are at best a temporary defense. Genuine religion — belief in God and in people and in freedom and the truth, in the spirit of love as more powerful than ten million megatons — must be the ultimate answer to all tyranny and oppression and superstition."

Dr. Greeley observed that the American Unitarian Association was observing its 135th anniversary.

"Let us not be unimaginative," he said, "but catch a vision and clarify it and pursue it. . . . it is time for us to give birth to a greater church than we have ever known in the past, perhaps than has existed under any name.

"A new age, an epoch evolving, awaits that church."

LIBERAL DEMOCRACY NEEDS A SENSE OF PURPOSE, WARE LECTURER WARNS

Liberal democracy faces a crisis resulting from a failure in leadership, a degeneration of personal values and "a desperate need for a sense of purpose," an author and former college president declared in a May meetings address.

Dr. Harold Taylor, former president of Sarah Lawrence College, Bronxville, New York, told a Unitarian audience that "if we continue a competition with the Russians in the terms which the Soviet leaders set for us, we will move from crisis to crisis — reacting with impulsive and defensive gestures, putting off all problems, including the problem of China, until they explode beneath our feet."

"We will continue to think of our educational system as a means of supporting the economic and military establishment, of training manpower to keep our present value system intact, foreign policy and all," Dr. Taylor said. "We will continue to think of our cultural policy as a branch of American salesmanship, the branch which sells American values and 'culture' in the foreign market. We will continue to evade the deepest issues in favor of settling the immediate crisis."

Dr. Taylor delivered the annual Ware Lecture the night of May 20 in John Hancock Hall. Elected president of the college in 1945 at the age of 30, he retired in 1959 to devote himself to teaching and writing. He recently returned from five months of travel in Europe and Asia under the sponsorship of the Ford Foundation.

"I have returned," he said, "to find my country in a state of aimlessness and confusion rare in its history, a confusion of aims which comes close to anarchy.

"I find squads of generals telling America and the world that we are not capable of wiping the Russians off the earth before the Russians exterminate us, other generals and civilians saying we can exterminate everybody whenever we want to, with the President angrily taking a middle position and denouncing the experts. I find an admiral telling us our educational system should be more like the Russians' because the Russians are ahead of us in space science, rocketry and summitry.

"Generals, senators and experts from the State Department tell us we can have nothing to do with the Chinese, at least until they, too, get an atomic bomb — but that we can improve relations with the Soviet Union by flying weather bureau planes over their country on May Day with friendly and talkative spies at the controls.

"I also find that to settle the confusion once for all, the President has appointed a committee on national goals and objectives, which seems a little late after seven years without any."

"These social phenomena are merely the external symbols of an inner crisis in American liberal democracy," Dr. Taylor said. "An analysis will show a degeneration of liberalism and democracy into a doctrine of hedonism, a doctrine in which liberal ideals have been corrupted by the abuse of the very freedom which democracy provides and ensures.

"We have kept the forms but have lost most of the content."

Dr. Taylor said that "democracy becomes impotent when it is exercised by those who shrink from the rigors of tough-minded idealism. The philosophy of liberalism demands the combined use of intelligence and idealism; the ideal must be made real by the force of intelligent action."

Dr. Taylor said the crisis in liberal democracy "is a crisis in individual leadership and personal value."

"It is time for commitment, by each of us," he said, "to certain personal values which, if taken together and acted upon publicly, will change American society by the strength of conviction and the force of intelligence in its citizens."

"The true American aims," he said, "are very simple and clear:

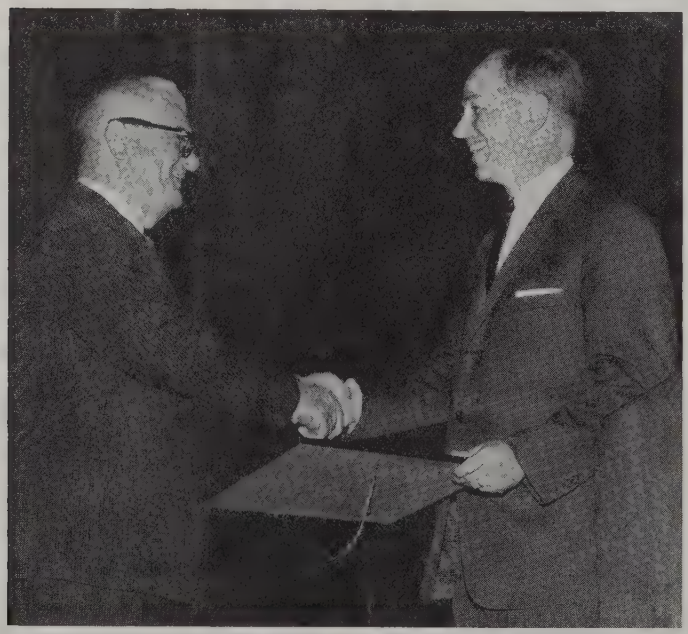
"To give every American citizen an equal opportunity to become the most he can;

"To give every child born in this country an education of the character and quality which his talent deserves;

"To help create a world order based on liberal, humanitarian principles which outlaws the use of force and violence in the settlement of conflicts;

"To share with the people of the world our wealth, our knowledge, our friendship and our democratic ideals; and

"To show to the world by our example that life can be greater, more noble, more enriching and more spiritually satisfying than the life possible in the politics and disorder of the present moment."



SPECIAL CITATION PRESENTED: J. Ray Shute (left), Monroe, North Carolina, receives a special citation from Dr. Dana McLean Greeley, president of the American Unitarian Association, on behalf of the AUA Board of Directors. The citation "for his service to our churches and fellowships and to the humanitarian principles for which they stand" was presented as a surprise to Mr. Shute before he introduced the Ware lecturer May 20 as part of the May meetings.

Beacon Author Receives Spanish Republican Award

Lawrence Fernsworth, author of the Beacon Press book, *Spain's Struggle for Freedom,* has been presented *La Orden de la Liberación de España* (Order of the liberation of Spain) by the Spanish Republican Government in Exile.

Dr. Fisher Addresses Universalist Dinner

Delegates attending a Universalist Advance dinner in Boston's Hotel Touraine, May 21, were challenged by their president to confront personally the moral demands of a nuclear age. Dr. Carleton M. Fisher, Wausau, Wisconsin, president of The Universalist Church of America, speaking on the topic, "The Future of Liberal Religion," declared:

"When we as religious liberals have confronted, as we must, the moral demands that this age places upon us, and have set ourselves to the task of living in concert with the values we profess, liberal religion will enter into a future that will justify its glorious heritage. We must build into the life of our churches ways and means of implementing in life situations those values we hold and profess.

"We shall have to overcome the insidious notion that because a person can't know everything, he can't properly say anything. Hiroshima and Nagasaki revealed what a small fission weapon can do to a great city and to hundreds of thousands of human beings — this is enough to know that nuclear war is unthinkable — not because it is stupid and suicidal, but because it is morally wrong."

Miss Esther A. Richardson, UCA general secretary who retired June 30, was presented a citation which stated in part: "She has served the Universalist church for more than forty years, during which time she has contributed immeasurably to the on-going work of our church, bringing to it superior skills and a spirit of devotion to the cause that persisted through even the most difficult of times."

The Rev. Robert Bowman, Avon, Illinois, president of the Universalist Ministers' Association, was presented the Clarence Russell Skinner Award for the best social action sermon, given yearly by the Massachusetts Universalist Convention.

UCA Names Van de Workeen Administrative Assistant

The Rev. Melvin Van de Workeen, South Weymouth, Massachusetts, has been appointed administrative assistant to Dr. Philip Randall Giles, general superintendent of The Universalist Church of America, effective July 1.

A native of Worcester, Massachusetts, he was graduated from Clark University there in 1947 and from Crane Theological School of Tufts University, Medford, Massachusetts, with a Bachelor of Sacred Theology degree, in 1951. He received a Master of Sacred Theology degree from Harvard Divinity School in 1953.

Mr. Van de Workeen has been secretary of the National Universalist Historical Society and a trustee in charge of church extension for the UCA.

UNIVERSALIST ADVANCE DINNER HELD: Principals at the Universalist Advance dinner May 21 at the Hotel Touraine, Boston, were (left to right) Dr. Philip R. Giles, general superintendent of The Universalist Church of America; Dr. Carleton M Fisher, UCA president; Miss Esther A. Richardson, retiring general secretary of the UCA; Dr. Dana McLean Greeley, president of the American Unitarian Association; and Dr. Here Faber, a secretary of the International Association for Liberal Christianity and Religious Freedom.

Universalists Honor Overseas Personnel

Three hundred Universalist delegates from across the nation met Sunday, May 22, in the Charles Street Universalist Meeting House, Boston, to honor and recognize officially five new workers assigned to overseas posts by their Service Committee. The Rev. Dana E. Klotzle, executive director of the committee, presented the new workers to Dr. Carleton M. Fisher, president of The Universalist Church of America, for official recognition by the denomination.

The workers and their assignments for the coming year include Lucille Smith, educator, and Marjory Banks, social work supervisor, both of Syracuse, New York, who will serve in Jordan, India, Korea, and Japan; Elaine Swide, R.N., Roslindale, Massachusetts, who will work with unwed refugee mothers and their babies in Musberg, South Germany; and Heidi Keller, Fitchburg, Massachusetts, recreational specialist, and Mrs. Donald Lombard, Andover, Massachusetts, assigned to assist refugees and underprivileged children and youth in Germany. All are professional volunteers who contribute time and talents to the committee in return for full travel and health maintenance expenses.

Official recognition also was extended by representatives of two of the countries in which the workers will serve. Dr. Guenther C. Motz, Boston consul for the Federal Republic of Germany, welcomed the new German workers on behalf of his government and paid tribute to the refugee assistance given in the past year by Dr. and Mrs. Donald Lombard in West Berlin and Janet Stover, R.N., at the Weinsberg and Waldbroel refugee camps. Dr. Motz expressed the gratitude of his government for the twenty-five young people recruited by the Universalist committee who are working this summer with refugee children and youth at six locations in Germany.

The consul general of the Hashemite Kingdom of Jordan, Dr. Jacoub Joury, reported: "I have been requested by His Excellency Musa Nasir, the foreign minister of my government with whom your service director is working in my country, to personally represent him at this meeting and to convey to you the following message which he has cabled, 'Greetings and blessings from the Holy Land from which the first universal message of peace and love was proclaimed. We are deeply appreciative of the interest and concern which The Universalist Church of America has shown in the Arab refugee problem. Only a universalistic concept of service and human relationships can deal adequately with the grave problems of the Middle East which were caused by racial prejudice, by misinterpretation and misunderstanding of the highest moral principles. Our hearts and prayers will be with you on the twenty-second!' "

Dr. Philip R. Giles, general superintendent of The Universalist Church of America, presided at the recognition service and led delegates in a pledge of support to the new workers. Dr. Palayam M. Balasundaram read from scriptures of his Hindu tradition. The Universalist Service Committee will assist Dr. Balasundaram to develop a community action center near Madras, India, in 1961.

Fourteen Ministers Granted Full Fellowship by AUA

Fourteen ministers granted full ministerial fellowship in the American Unitarian Association since May 25, 1959, were especially honored at the annual Living Tradition of the Unitarian Ministry service May 23 at the First Church in Boston.

Also honored were thirty-one ministers granted fellowship and four ministers who had died since that date.

The Rev. Leon C. Fay, director of the AUA Department of the Ministry, called the roll of ministers receiving certificates of full fellowship. The "right hand of fellowship" was extended by Dr. Dana McLean Greeley, AUA president, and Dr. Peter H. Samsom, president of the Unitarian Ministers' Association.

The Rev. John W. Brigham, associate director of the Department of the Ministry, called the roll of ministers receiving preliminary certificates of fellowship. The roll of deceased ministers was called by the Rev. Alfred W. Hobart, Birmingham, Alabama.

The principal address of the event was delivered by Dr. Arthur Foote, St. Paul, Minnesota.

Ministers who died during the year included William Sacheus Morgan, Walter Beckman Pedersen, Bertha Frances Pettengill, and Francis C. Schlater.

Ministers receiving full fellowship included Carl V. Bretz, David W. Brown, I. Gregg Carter, Sidney L. Freeman, William J. Gold, Robert L. Hadley, Richard S. Hasty, Eugene W. Kreves, Kenneth G. LaFleur, Edwin A. Lane, Donald W. Rowley, Ralph W. Stutzman, Arnold Thaw, and Donovan E. White.

Ministers granted preliminary fellowship included G. Eugene Askew, Gene Bridges, James H. Curtis, Robert M. Doss, Neal W. Ferris, John C. Godbey, Robert W. Haney, Ernest W. Howard, William R. Jacobsen, Richard G. Kimball, Harold J. LeVesconte, Jr., Jack C. Loadman, Paul I. MacMillan, Ronald M. Mazur, W. Alexander McEachern, Charles W. McGehee, Lawrence E. McGinty, Charles D. Moore, Roland E. Morin, Clark B. Olsen, H. Paul Osborne, Harold W. Patterson, Harold J. Quigley, Robert Reed, Gene A. Reeves, Samuel C. Spalding, Rexford J. Styzens, Thomas S. Vernon, Brooks R. Walker, Charles H. Whittier, Jr., and Greta M. Worstell.

Little Rock Minister Gives First Support of Sit-Ins

The Rev. Richard W. Kelley, minister of the Unitarian Fellowship of Little Rock, Arkansas, was the first clergyman in the community to comment publicly on lunch counter sit-in demonstrations.

Mr. Kelley stated in a sermon that the demonstrations were a practical expression of religious commitment.

Mr. Kelley's comments were carried on all Little Rock radio and television stations and appeared in several newspapers.

TRIO OF PRESIDENTS: Dr. Peter H. Samsom (left), retiring president of the Unitarian Ministers' Association; the Rev. Max D. Gaebler, newly elected UMA president; and Dr. Dana McLean Greeley, president of the American Unitarian Association, confer at the UMA luncheon May 20 in Boston.

Unitarian Christian Fellowship Hears Former Catholic Priest

"A Roman Catholic brought up within the walls of authority does not have a chance to lift his eyes because he cannot converse with others," the Rev. Joseph Alen told delegates to the annual dinner meeting of the Unitarian Christian Fellowship.

Mr. Alen is a former priest of the Roman Catholic church and the Polish National Catholic Church (*The Unitarian Register*, May, 1960). He addressed the meeting of the Christian Fellowship, May 22, at the Old South Church in Boston, as part of the May meetings.

"Freedom of religion and of conscience is one of the most valuable assets of mankind," Mr. Alen said. "Religious freedom provides a free conscience."

Mr. Alen described his transition to Unitarianism by stating, "I came to the conviction that I had to think for myself since God gave me a mind which constituted the authority of my conscience."

"Most likely God helped me to make my decision. I had to leave, I couldn't teach against my conscience."

Mr. Alen concluded by recommending more activity by Unitarians among Polish-speaking persons in North America and in Poland.

Honorary Degrees Awarded To Unitarian Ministers

Dr. Dana McLean Greeley, president of the American Unitarian Association, was among Unitarian ministers who received honorary degrees from various theological schools at the 1960 commencement time. He was awarded a Doctor of Divinity degree by Crane Theological School, Tufts University, Medford, Massachusetts.

Also among those honored was Dr. William B. Rice, Wellesley Hills, Massachusetts, chairman of the Joint Merger Commission which drafted a plan adopted in May to consolidate the AUA and The Universalist Church of America. He received a Doctor of Sacred Theology degree from the Starr King School for the Ministry at Berkeley, California.

The Rev. Harry B. Scholefield, San Francisco, California, and the Rev. Miles Hanson, Jr., Weston, Massachusetts, received Doctor of Divinity degrees from Meadville Theological School, Chicago, Ill.

In conferring a degree upon Dr. Greeley, Dr. Nils Y. Wessell, president of Tufts, declared: ". . . you are serving the Unitarian church and the cause of liberal religion at a most critical time. Deep conviction, great talents, and firm persuasiveness make of you an effective and respected leader among religious liberals."

Arabian Fellowship Added To Unitarian Association

The Unitarian fellowship movement jumped the Atlantic to Arabia in May with the admission to the American Unitarian Association of the Unitarian Fellowship of Dhahran, Saudi Arabia. It is the first fellowship outside the Western Hemisphere to be affiliated with the AUA and is composed largely of Americans employed by an oil company in Dhahran.

A total of twenty new fellowships and four churches were admitted by the AUA Board of Directors at its May 25 meeting.

Fellowships are the Napa Unitarian Fellowship, Napa, California; the Unitarian Fellowship of Palm Springs, California; the Emerson Unitarian Fellowship of Yuba City and Marysville, California; the Unitarian Fellowship of Nanaimo, British Columbia; the First Unitarian Society of Fort Collins, Colorado; the Unitarian Fellowship of Crawfordsville, Indiana; the Unitarian Fellowship of Page County, Clarinda, Iowa; the Unitarian Fellowship of Easton, Maryland; the Unitarian Fellowship of Oswego, New York; the Liberal Religious Fellowship of El Paso, Texas; the Unitarian Fellowship of Kingsville, Texas; the Unitarian Fellowship of Fond du Lac County, Fond du Lac, Wisconsin; the Unitarian Fellowship of Morgan Hill, California; the Unitarian Fellowship of Susanville, California; the Unitarian - Universalist Fellowship of Pueblo, Colorado; the Unitarian Fellowship of DeKalb, Illinois; Towson Unitarian Fellowship, Towson, Maryland; the Oberlin Unitarian Fellowship, Oberlin, Ohio; and the Unitarian Fellowship of Middlebury, Vermont.

Churches received into membership are Christ Memorial Church, Unitarian, Studio City, California; Universalist-Unitarian Church of Ventura County, California; Unitarian Church of Calgary, Alberta; and the Unitarian Society of New Brunswick, New Jersey.

Special Music Sung At Choir Festival

More than three hundred children joined in the presentation of special music composed for the occasion at the twenty-eighth annual Junior Choir Festival, May 22, at Jordan Hall in Boston.

The children came from thirty-one New England churches for the festival, traditionally one of the high points of the May meetings.

An anthem written for the occasion by Daniel Pinkham, Boston composer and music director at King's Chapel, was among the works sung by the assembled choirs. The anthem, "Te Deum," was commissioned by the Southern New England Unitarian Council, sponsor of the festival.

DELEGATES, AUTHOR, AND STAFF: Delegates to the fellowship luncheon held during May meetings confer with Mrs. Laile E. Bartlett (second from right), author of Bright Galaxy: Ten Years of Unitarian Fellowships, *and the Rev. Howard G. Matson (right), associate director of Unitarian extension. Delegates are Mrs. Leslie Blades of The Berkeley (California) Fellowship of Unitarians, and Sidney P. Lathrop of the West Hills Unitarian Fellowship, Portland, Oregon, recently elected a vice-president of the AUA.*

'A Unitarian Fellowship Belongs to Community'

A Unitarian fellowship is an experience, and it belongs to the community and to the future, the Rev. Howard G. Matson, associate director of the Department of Extension of the American Unitarian Association, told May meetings delegates from fellowships at a luncheon May 20 in the Charles Street Universalist Meeting House, Boston.

Mr. Matson followed Laile Bartlett, author of the Beacon Press book, *Bright Galaxy,* on the luncheon program. Mrs. Bartlett is the wife of the Rev. Josiah R. Bartlett, dean of the Starr King School for the Ministry, Berkeley, California. Her book tells the story of the twelve-year-old extension movement which has resulted in organization of more than 300 Unitarian fellowships.

"In her book, Laile deals with the question, 'What is a fellowship?'" Mr. Matson said. ". . . it is a hard one to answer when looking at a fellowship from the outside . . . it is easier to say what a fellowship is not than what it is. It is not a church, it is not a matter of size, it is not an order of service, it is not a building — it is not this or that.

"However, those active in fellowships find it easier to say what it *is.* With Laile Bartlett, they say: a fellowship is an *experience.*"

But despite its value to the individual, the fellowship belongs to the community and to the future, Mr. Matson said.

"That a fellowship is a collective instrument is shown by its group nature," Mr. Matson declared. "It is also a symbol of community. . . .

"People come and people go, and social institutions also change. The thing that remains is the process. A fellowship, therefore, also belongs to those yet unborn and to the new institutions which will one day come out of it."

Mrs. Bartlett expressed gratification for the reception of her book, especially among fellowship members.

Munroe Husbands, fellowship director, presided.

UCLF Becomes Largest Of Unitarian Churches

A "mail order" church is now the largest in the Unitarian denomination.

The Rev. Richard B. Gibbs, extension director for the American Unitarian Association, reported that the Unitarian Chuch of the Larger Fellowship (UCLF) had 2,159 members as of April 30.

Membership of the UCLF consists of "lonely liberals" — persons with liberal religious beliefs who are not within attendance range of any Unitarian society. They receive a newsletter, copies of sermons, religious education literature, *The Unitarian Register,* and other printed materials from their headquarters at 25 Beacon Street, Boston. The Rev. Paul F. Harris, Jr., Acton Center, Massachusetts, is minister of the church.

The church serves 695 children through its religious education program.

ANTI-DEFAMATION LEAGUE SESSIONS REVEAL EXTENT OF DISCRIMINATION IN AMERICA

The Anti-Defamation League was host in its Wendell Willkie Building, New York City, to a small conference of religious leaders in social action organizations and editors of Protestant journals. Co-host was the Department of Racial and Cultural Relations of the National Council of Churches of Christ. Delegates from over the country attended, but the only non-National Council of Churches representative was your writer, executive director of the Unitarian Fellowship for Social Justice.

The two-day conference was welcomed by Benjamin R. Epstein, national director of the Anti-Defamation League. Mr. Epstein said that the ADL was concerned with the preservation of America's democratic legacy and is interested in community work and communication with other organizations. The ADL has 26 offices throughout the country and 1,500 lodges. The *ADL Bulletin* is sent to 130,000 persons.

Oscar Cohen, director of the Program Division of the ADL, made a vivid presentation of the topic "Swastika Outbreak —Anti-Semitism — What Do We Know About It?" The conference was reminded that in Germany alone, there have been 600 known anti-Semitic outbreaks, and in the United States there have been incidents in 40 states. Mr. Cohen said there appeared to be no organized campaign, even where swastikas have been painted on synagogues and in five instances of bombings. Editorials and statements of congressmen and from the President deplored the outbreak.

The delegates learned that a recent survey of hotels, resorts, private schools, colleges, and fraternities indicated anti-Semitism still is practiced and discrimination continues. One of four resorts discriminates against Jews, and continuing discrimination was reported in country clubs, private clubs, residential areas, and the Junior League. Hotel discrimination in Florida has dropped from 55 per cent to 12 per cent, but in "status areas" such as Fort Lauderdale, there is still active discrimination.

It was reported that there are 39 known professional anti-Semitic organizations in the country and that there are 32 published anti-Semitic bulletins and papers with a total circulation of perhaps 750,000, including Gerald K. Smith's publication. He is reported to have an income of about $200,000 a year.

An analysis of "hate" groups was made by Milton Ellerin, director of the Fact Finding Department of the ADL and a former FBI man. He said the hate movements are not primarily organizations without interest in money; all of them appear to make a profit. Gerald K. Smith has his Silver Shirts; there is a carry-over from the Huey Long days when the Cross and Flag had a membership of about 70,000. There are the Christian Nationalist Crusade; the National States Rights Party; the American Nazi Party, headed by Lincoln Rockwell; the Ku Klux Klan (but no longer does it have the influence of years ago); the American Nationalist group; the National Economic Council, headed by Merwin K. Hart, which is perhaps one of the most influential and insidious groups.

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Mr. Ellerin described with sorrow and dismay the degeneration of the *American Mercury* Magazine, which in its early years was a great liberal intellectual journal under the editorship of Henry Mencken, but has become an anti-Semitic magazine. Mr. Ellerin said the only way to fight such organized anti-Semitic groups is to expose them.

In discussing the "Profile of Discrimination," Arnold Forster, director of the Civil Rights Division of the ADL, said that job discrimination is still a great and unending problem for Jewish citizens. It has become a peculiar problem in latter years, for while there is little discrimination in the larger concerns in the lower echelons of clerical work and manual work, at the executive level there is hard and fast discrimination. Promotion stops at the outer office.

Oscar Tarcov, director of the Publications Department of the ADL, overwhelmed delegates with his presentation of the excellent and prodigious amount of material that is available in pamphlets and audio-visual materials for bridging the gap between racial and religious groups. The ADL constantly works on new materials.

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In the final session, a provocative dialogue was heard between Rabbi Arthur Gilbert and Dr. Oscar Lee, director of the Department of Racial and Cultural Relations of the National Council of Churches. It was pointed out that Christians are constantly surprised at the degree of anti-Semitism that exists in the United States. Protestants were reminded that anti-Semitism may be a part of the Christian upbringing of many Protestants, that it is subtly imprinted on the minds of children in Sunday school when the Easter story is told.

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Five Committees Named To Study Consolidation

(*Continued from page 27*)

fare. *Universalists:* the Rev. Gordon B. McKeeman, Palmer, Massachusetts, member, UCA Planning Agency; the Rev. Brainard F. Gibbons, Hingham, Massachusetts, former UCA general superintendent; Lloyd Manis, Akron, Ohio, supervisor of training programs, Goodyear Rubber Company; and William Donovan, South Weymouth, Massachusetts, organization and systems specialist.

COMMITTEE NO. 3, *Fund Raising* (to study and advise on fund-raising functions, with special consideration of the needs of organizations now dependent upon the United Unitarian Appeal) — *Unitarians:* Wallace Adler, Cleveland, Ohio, president, United Unitarian Appeal; Walter H. Trumbull, Weston, Massachusetts, associate chairman, Unitarian Development Fund, and former clerk, United Unitarian Appeal; Samuel Lane, attorney, All Souls Church, New York City; and Robert F. Duncan, New York City, consultant, Kersting, Brown & Co., Inc., and member, Steering Committee, Unitarian Development Fund. *Universalists:* the Rev. William E. Gardner, Meriden, Connecticut; Mrs. Arthur Litchfield, Stratford, Connecticut, chairman, UCA Investment Committee, and member, UCA Executive Committee; Dr. Carl H. Olson, Minneapolis, Minnesota, member, UCA Board of Trustees; Mrs. Charles A. Pomeroy, North Windham, Maine, former member, Board of Trustees, Association of Universalist Women.

COMMITTEE NO. 4, *Regional Organization — Unitarians:* Dr. James Gibson, dean, Faculty of Arts and Sciences, Carleton University, Ottawa, Ontario, and chairman, AUA Regional Study Committee; Philip Dalsimer, New York City, president, Middle Atlantic States Unitarian Council; the Rev. Harold K. Shelley, Boston, regional director, Southern New England Unitarian Council; and Professor Malcolm S. Knowles, director, Adult Education Department, Boston University. *Universalists:* Mrs. J. Russell Bowman, Malden, Massachusetts, past executive secretary, Association of Universalist Women; the Rev. David H. Cole, Urbana, Illinois, president, Midwest Universalist Conference; the Rev. Donald Evans, Akron, Ohio, superintendent, Universalist Church of Ohio; and Holbrook Mulford, Costa Mesa, California, past vice-president, California State Convention, and former board member of Illinois State Convention and UCA.

COMMITTEE NO. 5, *Ministerial Fellowship* (to study and advise on rules for fellowshipping and pensions) — *Unitarians:* the Rev. Max Gaebler, Madison, Wis., president, Unitarian Ministers' Association, and Dr. Joseph Barth, Boston, AUA board member and chairman, Ministerial Fellowship Committee. *Universalists:* Dr. Robert L'H. Miller, Tufts University, chairman, Advisory Committee on the Ministry, and Dr. Fenwick L. Leavitt, Jr., Lynn, Massachusetts, chairman, Central Fellowship Committee, and representative of the Universalist Ministers' Association.

Members of the Co-ordinating Committee are Professor Lincoln P. Bloomfield, associate professor of political science, Massachusetts Institute of Technology, Cambridge, Massachusetts; the Rev. William P. Jenkins, Rochester, New York; William Bradford Norris, Cleveland, Ohio, attorney and member, Joint Merger Commission, and Judge Brooks, all members of the AUA Executive Committee, and the Rev. Carl Westman, Akron, Ohio, member, Joint Merger Commission, and member-elect UCA Executive Committee; Mr. McKinney; Wilson C. Piper, Wellesley, Massachusetts, attorney and member, Joint Merger Commission, and Mr. Hopkins, Brockton, Massachusetts, chairman of the committee and member, Joint Merger Commission.

Young Adults to Gather For Week at Rowe Camp

Young adults will gather for a week of fellowship through discussion and recreation at Unitarian Rowe Camp, Rowe, Massachusetts, from September 5 to 11. The week's talks and discussions will center on the theme of "The Good Life — 1960 Style," with the Rev. Ralph N. Helverson, Cambridge, Massachusetts, as theme speaker.

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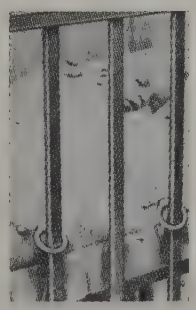

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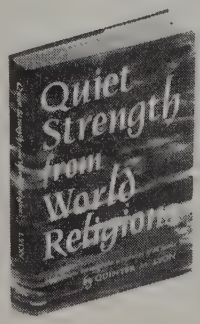

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1960 RESOLUTIONS ADOPTED BY THE AMERICAN UNITARIAN ASSOCIATION

Civil Rights

WHEREAS: The Civil Rights Act of 1960 fails to provide adequate safeguards for the right of Negroes and others to vote in certain communities, in that the procedure is too long and cumbersome, and the person denied the right to vote must initiate action under the Act, thus exposing himself to personal harm; and

WHEREAS: The Act makes no provision for integration in public schools, except those on or near military bases; and

WHEREAS: No provision is made for assuring all Americans equal job opportunity; and

WHEREAS: The Act generally falls far short of the hopes and expectations of those who championed effective civil rights legislation;

THEREFORE BE IT RESOLVED: That the 135th Annual Meeting of the American Unitarian Association go on record as endorsing the principle of strong civil rights legislation in this or the next Congress; and

BE IT FURTHER RESOLVED: That such civil rights legislation provide a simple and speedy remedy for those denied the right to vote, give the United States Attorney General the right to initiate complaints, promote integration in public schools in furtherance of the decree of the United States Supreme Court, and provide equal job opportunities for all Americans; and

BE IT FURTHER RESOLVED: That this meeting urge all its churches, fellowships, and individual members to make known to Congress their dissatisfaction with the inadequacies of the Civil Rights Act of 1960, and communicate this action to the President, the Attorney General, the Chairman of the Senate and House Committees on the Judiciary, and the Platform Committees of both major political parties.

Separation of Church and State

WHEREAS: The Constitution guarantees each individual free decisions in matters of religious beliefs;

THEREFORE BE IT RESOLVED: That the American Unitarian Association at its Annual Meeting assembled in Boston on May 24, 1960:

1. Reaffirm its 1958 resolution declaring its unequivocal support for the protection of separation of church and state, to urge the Adult Programs Department of the Council of Liberal Churches to develop an additional program for member churches and fellowships to implement in their local communities.
2. Send telegrams to the National Committee Chairmen of both major political parties, and to all presidential candidates urging the inclusion of planks in their party platforms emphasizing the basic principles of church-state separation and endorsing the protection of this principle in all areas of American life.
3. Send telegrams to the Chairman of the House Education and Labor Committee expressing the opposition of the American Unitarian Association to the Zablocki Amendment to the Federal Aid to Education Bill and to any similar amendments which would provide any loans of grants of Federal money to private or parochial schools for school construction or teachers' salaries.

Repeal of Loyalty Oaths for Student Loans

WHEREAS: The Federal Government's requirement that college students receiving aid under the National Defense Education Act take a loyalty oath and sign a disclaimer affidavit sets an objectionable precedent and has limited the effectiveness of the Act; and

WHEREAS: Many colleges have refused to participate in the program on the grounds that the oaths, especially the disclaimer affidavit, presume that students are more likely to be disloyal than other elements of the population and that the oaths tend to infringe freedom of thought in institutions of higher learning;

THEREFORE BE IT RESOLVED: That the churches and fellowships of the American Unitarian Association through their elected delegates to this meeting advise their local members to urge their representatives in Congress to repeal the loyalty oath and disclaimer affidavit requirement in the National Defense Education Act.

Anti-Semitism

WHEREAS: Following the painting of Nazi swastikas on Synagogues in Germany, there have been similar sporadic acts of anti-semitic vandalism at various spots in the United States and Canada;

WHEREAS: Such acts remind us of the horrors of anti-semitic genocide in the Nazi concentration camps of Germany; and

WHEREAS: Experience has shown that anti-semitic outbreaks are a denial of the values and ethical principles of our Western heritage; and

WHEREAS: The Jewish people have not only contributed basic faith and ethics of the Judeo-Christian tradition, but have added to whatever culture or nation they have lived in, thereby enriching civilization; and

WHEREAS: As Unitarians we oppose all expressions of religious ethnic or racial intolerance, prejudice and discrimination;

THEREFORE BE IT RESOLVED: That this 135th Annual Meeting of the American Unitarian Association urges all Unitarians:

1. To speak against whatever expressions of anti-semitic prejudice publicly or privately come to their attention;
2. To encourage law enforcement agencies to apprehend the perpetrators of anti-semitic vandalism and to take all possible steps to prevent any further such outrages;
3. To encourage all educational institutions to continue to emphasize the values of understanding and brotherhood towards people of all races and religions, and to review the history and consequences of anti-semitism.

Disarmament

WHEREAS: The primary goal of the people of the United States is a just and lasting peace; and

WHEREAS: The peace of the world is threatened, and international and political tensions are increased by an arms race of major proportions among the leading powers, of which key aspects are the continuing development of devastating nuclear weapons; and

WHEREAS: The efforts of the Disarmament Commission of the United Nations, the negotiations of the three-nation Conference on Nuclear Testing, and the deliberations of the ten-nation Conference on General Disarmament have not led to agreement; and

WHEREAS: The collapse of the latest efforts toward a "Summit Conference" have made future negotiations more difficult;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge the President and the Congress:

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1. To support strongly the efforts of the United Nations to find ways of bringing about disarmament agreements among nations with inspection and enforcement provisions, with special emphasis on the banning of nuclear weapons;
2. To strengthen, support and work to increase the effectiveness of direct disarmament negotiations of the United States with other countries through which disarmament treaties with inspection and enforcement provisions might be developed;
3. To work toward the reorganizing, revitalizing and expansion of our own nation's machinery to handle more effectively all matters dealing with the control of nuclear weapons and general disarmament;
4. To formulate plans for the adjustment of the United States economy to one of peace.

BE IT FURTHER RESOLVED: That the American Unitarian Association be urged to prepare and disseminate to the churches bibliographical data which will help members to keep currently informed about the problems and progress of disarmament negotiations; the action taken by the President and the Congress; and questions about which United States citizens should concern themselves.

Control of Radioactive Waste Materials

WHEREAS: We are now in the Nuclear Age, which promises many benefits to mankind, but brings with it new dangers of radioactivity; and

WHEREAS: The pollution of our soils, streams, rivers, and oceans by dumping radioactive waste materials is now in progress; and

WHEREAS: No plan has yet evolved for the effective disposal of the large quantities of radioactive wastes that are anticipated in the future; and

WHEREAS: The situation has recently been highlighted by the discovery that people in southern Colorado and New Mexico were drinking radioactive water from the Animas River where radioactive wastes had been dumped;

THEREFORE BE IT RESOLVED: That the American Unitarian Association go on record to support measures in Congress designed to increase the power, scope, and appropriations of the Division of Radiological Health of the Public Health Service or other appropriate agencies to monitor levels of radiation and to formulate adequate disposal safeguards.

Recognition of the People's Republic of China

WHEREAS: The Government of the People's Republic of China has been in effective control of the mainland of China for over ten years; and

WHEREAS: Recognition of a government does not imply approval of its policies; and

WHEREAS: There cannot be an effective world organization without the participation of at least all the significant nations; and

WHEREAS: Disarmament negotiations can be neither realistic nor effective without the participation of the great powers; and

WHEREAS: Tensions are increased by action taken in terms of fear and decreased by friendliness and a genuine mutual effort to know and understand other points of view;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge the Governments of the United States and Canada to recognize the People's Republic of China and to work for its admission to the United Nations, and that this recognition should be achieved without prejudicing the rights of the people of Taiwan and their future self-determination; and

BE IT FURTHER RESOLVED: That copies of this resolution be forwarded to the President and Secretary of State of the United States, to the Prime Minister and Minister for External Affairs of Canada, and to the Secretary General of the United Nations.

Population Planning

WHEREAS: Individuals, corporations, organizations, governments and the United Nations have, through the application of science and technology, lowered the world's death rate without at the same time taking steps to lower its birth rate; and

WHEREAS: Such action has caused the world's population to climb at a staggering and frightening pace and has caused much concern as to the ability of the world to feed, house and adequately care for its population; and

WHEREAS: Our churches, this Association and the Unitarian Service Committee have long recognized an obligation to feed the hungry, heal the sick and uplift the poor; and

WHEREAS: We, who are committed to freedom and the practice of democracy, see both these values threatened through too rapid an increase in population, because of the inability to educate for freedom and democracy at a pace swift enough to keep pace; and

WHEREAS: The American Unitarian Association and our churches have, pursuant to a resolution passed here in 1958, been studying this matter for two years;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge its individual members to contact their state and national legislative representatives requesting legislation guaranteeing the freedom to disseminate birth control information; and

BE IT FURTHER RESOLVED: That the AUA urge those individuals, corporations and organizations active in health and welfare research and practice, the United States, Canada and the United Nations to exercise the same energy and forthrightness in the area of birth control and population planning as they have done in reducing the death rate throughout the world; and

BE IT FURTHER RESOLVED: That the United States Government declare as its national policy acceptance of the Draper Report to give birth control information to those nations which ask for it and, furthermore, that the United States Government allocate from moneys appropriated for medical research an adequate sum of money for research in the oral contraceptive; and

BE IT FURTHER RESOLVED: That the American Unitarian Association send a copy of this resolution to the United Nations, the governments of the United States and Canada, the World Medical Association, the International Council of Churches, the Pharmaceutical Manufacturers Association, the Planned Parenthood Federation of America and all other persons and groups concerned with international health and welfare.

Boycotts and Sit-Ins

WHEREAS: Significant numbers of Negro and white people are taking courageous action in behalf of civil rights through sit-ins, boycotts and picketing organized to gain these rights;

THEREFORE BE IT RESOLVED: That the American Unitarian Association urge Unitarian churches and fellowships throughout our country to support actively those peaceful protest movements such as sit-ins, boycotts and picketing which are aimed at ending racial discrimination; and

BE IT FURTHER RESOLVED: That the American Unitarian Association come forward with a public expression of sympathy and encouragement to these students who are doing this fine work.

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Albert Schweitzer talks with Norman Cousins

"'As a young man, my main ambition was to be a good minister,' Dr. Schweitzer explained. 'I completed my studies; then, after a while I started to teach. I became the principal of the seminary. All this while I had been studying and thinking about the life of Jesus and the meaning of Jesus. And the more I studied and thought, the more convinced I became that Christian theology had become overcomplicated. In the early centuries after Christ, the beautiful simplicities relating to Jesus became somewhat obscured by the conflicting interpretations and the incredibly involved dogma growing out of the theological debates.'

'In my effort to get away from intricate Christian theology based on later interpretations, I developed some ideas of my own. These ideas were at variance with the ideas that had been taught me. Now, what was I to do? Was I to teach that which I myself had been taught but that I now did not believe? How could I, as the principal of a seminary, accept the responsibility for teaching young men that which I did not believe?'

'But was I to teach that which I did believe? If I did so, would this not bring pain to those who had taught me?'

'Faced with these two questions, I decided that I would do neither. I decided that I would leave the seminary. Instead of trying to get acceptance for my ideas, involving painful controversy, I decided I would make my life my argument. I would advocate the things I believed in terms of the life I lived and what I did. Instead of vocalizing my belief in the existence of God within each of us, I would attempt to have my life and work say what I believed.'"

Note: *The above quotations are taken from Norman Cousins'* DR. SCHWEITZER OF LAMBARENE, *which is available at your bookseller at* $3.95, HARPER & BROTHERS, *Publishers.*

Frankly Speaking

I asked the question in my annual report, within the hour of the announcement of the vote on consolidation: "What kind of new denomination do we want?"; and I tried in just a few sentences to give a partial answer. Frankly speaking, and in an even more practical vein, may I now outline further a few desirable characteristics.

I. We are a democratic association of churches and fellowships, in line with true congregational polity. We are a church in the spiritual sense, but not in the ecclesiastical sense. Sovereignty resides in the local society, an inviolable sovereignty, except as it is modified by the unity of our total cause. We are a coast-to-coast movement, supporting areas of regional responsibility "to provide for the services and work which can best be accomplished" by that method, but with a world-wide concern. We would like to promote liberal religion more effectively, through our international organization and otherwise, around the globe. Last month our AUA board admitted a fellowship of American nationals from Saudi Arabia. I have heard of possible fellowship interest in Bangkok and Seoul.

II. We are dedicated to the principle of freedom of individual belief, applying to the religious life the theses of the American Bill of Rights, and insisting that such freedom is both sacred to every single person and necessary for social progress.

III. Our evaluation of freedom is not as an expediency of men, granted by a ruler, or adopted by majority vote. It is as a moral imperative or an inalienable right; and it is derived from our appraisal of life, or our beliefs in God and man himself.

IV. We are sprung from Protestant Christianity; we honor our Judeo-Christian heritage; our fathers believed their mission to be to preach and to practice the religion of Jesus of Nazareth. It is our aim to be as universal as he was universal, not because he was that way, but because universality is good per se. Although we have been Protestants, what we have been is not as important as what we are becoming, as our name, by any test, is less valuable than our deed and our life. While maintaining intellectual honesty and integrity, it is our task to close the gap between ourselves and Christendom, and also the gaps between ourselves and Jewry and Islam and the religions of the East; for although religions are many, religion is one.

V. Our new denomination was not conceived to save souls, or to convert the heathen, but it was conceived to seek and to find the truth, to spread good news, and to elevate human life, in prosaic language "to build a better world," and in more poetic language "to create the kingdom of God on earth."

VI. Our association of churches and fellowships exists to serve the churches and fellowships according to their varied needs and to extend liberal religion wherever we can, and, in the second place, to speak and act in behalf of those churches and fellowships in response to the needs of the world.

VII. The General Assembly always must be responsible to the churches and fellowships which are the association; and the board of trustees always must be responsible to the General Assembly which elects it; and the administrative officers and staff always must be responsible to the board of trustees, even when elected by the assembly, and even though morally accountable to the whole denomination.

VIII. Ours has been, and it will continue to be, a "free faith," and no man will be taxed for his church any more than he will be regimented doctrinally, but we shall learn that our religion merits and demands our financial support, and we shall give gladly for something as valuable as national governments and life insurance and the roofs over our heads.

IX. We wish to have the best organization possible, but the organization is only a means to an end, which is the liberation and dedication of the human spirit and will. Both churches and fellowships are born to accomplish this purpose, and we must discover under what conditions they serve most adequately.

X. As we are a continental movement, inclusive of our island constituents, and as we are conjoining two denominations to constitute one association, we would avoid fragmentation in any form and would achieve the largest measure of unity possible, a spiritual unity and a working or organic unity. We are all members one of another, whether men or women or young people or religious educators or philanthropists or social reformers. And simultaneously, whether we have nine regional directors or twenty-five, and however many specialists may go out from the central headquarters, we must share our denominational resources as wisely and as widely as possible. Candidly, I would welcome any corrections or amendments to this brief preliminary list of traits for our coming greater — spiritually speaking — church. We need a dream of greatness, and of inclusiveness, and the will to make that dream come true.

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